

Eructus La



Adolescentis Bacchum
Et quietis metam tena
Caeli ac fortuna ju

Kirkhill House, Wick, Caithness
Scotland KW1 4DD.
Telephone: 0955 4771

academic
microforms

MILLIMETRES
20 30 40 50

10 CENTIMETRES
1 2 3 4 5 6 7 8 9 10



moris,

14-25
A RIGHT
INTENTION
THE
RULE

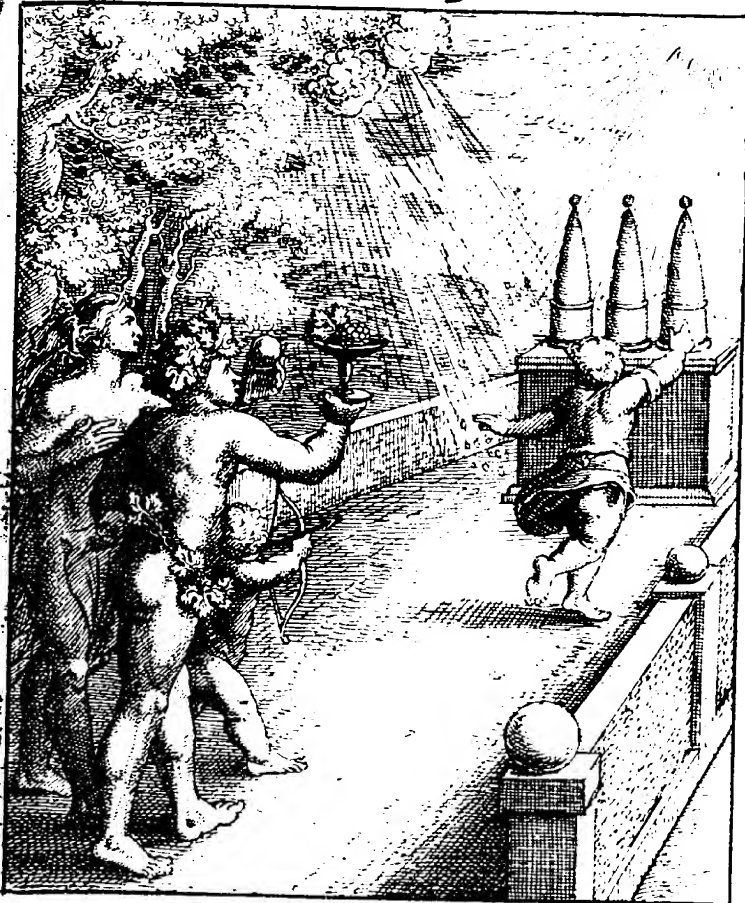
OF
All Mens Actions.

Converted out of *Drexelius* to
our own proper use.

By *John Dawson* at Maidenhead
Berk sb. sometime of Christ Church
in *Oxford*.

LONDON,
Printed for *Jasper Emery*. 1655.

Fructus laboris gloria



*Adolescens Bacchum et venerem fugiens, recta ad honorem,
Et quietis metam tendit, dum vigilat currit, et
Cæli ac fortuna iniurias iniuncto fert animo*

P. Stout Excudit

17 14-43-

A RIGHT INTENTION THE RULE

OF
All Mens Actions.

Converted out of *Drexelius* to
our own proper use.


By *John Dawson* at Maidenhead
Berksh. sometime of Christ Church
in Oxford.

LONDON,
Printed for *Jasper Emery.* 1655.

SION COLLEGE
LIBRARY.

TO
Our most gracious
and Dread Sovereign
King CHARLES,
His Royall Consort
Queene MARY,
The most Illustrions
Prince CHARLES,
And the rest of the
Royall Issue,
Be all gracious and glori-
ous perfections both of
this life and that which
is to come,

*And let all that are of a RIGHT
INTENTION say, Amen.*

 He Ornament of
the Head in old
time (if wee give
A 2 credit

The Epistle

A round Cap
or Coronet
worne by
Kings and
Princes in
Persia.

credit to *Snidas*) was a Tyar. This onely Kings among the *Persians* did weare upright, but Capitaines bending downward. *Demaratus* a Capitaine of the *Lacedemonians*, but then an Exile, wisely counselled the most potent King *Xerxes*, what course was best to bee taken for the successe of his War. *Xerxes* now being taught discretion not by one discomfiture onely, thanked *Demaratus*, that he alone had told him the truth, and gave him leave to aske what hee would. Hee requested, that hee might bee triumphantly carried*

Dedictory.

carried in a Chariot into *Sardis* the chiefe City of *Asia*, wearing an upright Tyar upon his Head. That was lawfull for Kings onely. (*Senec. l. 6. De benef. c. 31.*) A Right Intention, most Gracious and Mighty Princes, nor onely sheweth Kings, but also maketh them to weare an upright Crowne, nor is but an Ornament of the Head, but the Head it selfe of all humane actions. Without this Tyar, or upright Diadam, no man shall ever enter into that blessed Kingdome in Heaven.

A 2

And

The Epistle

And although a Right Intention may bee not unfitly likened to this peculiar weare of Kings, an upright Diadem, nevertheless our Saviour compared it farre better to an Eye, and that *A single one*. This eye is like a Rule wherewith every straight thing useth to bee tryed. A thousand errours there bee, wherewith wee are involved; if wee deflect our eyes but for a moment from this eye, or this line and rule. On this truely depend all things, by this all things are to be examined. For that
cause

Dedictory.

cause very necessary every way is a most exact understanding of a Right Intention, as of our end in all things that we doe. And *Plato* Iudged *all Science unprofitable, without knowledge of the best end.* (*Plato in Theat.*) And although a great many doe apprehend that all things are to bee directed to God, yet it falleth out with them, as it doth with some, which perceive not that they know what they know, even as wee seeke for that many times which wee hold in our hands: So for the most part wee

The Epistle

are not ignorant so much what a Right Intention is, as negligent to exercise the same. This was the cause which not onely excited, but also constrained in a manner as the first Author to endite, so me to relate the same answerable, if I could, to our Tongue and mind, that the use of a most necessary thing might not onely bee perfectly knowne, but also exactly and daily put in practise. That man must needs offend in most things, yea even in all, which either knoweth not what a Good, what an

Dedicatory.

an Evill Intention is, or neglecteth to apply that to all his Actions, in all of them to abandon this. So great a matter it is, not onely to doe what is fit, as to aime at the right marke. The eyes of all men must of necessity bee lifted up to that *All-seeing Eye*. He seeth nothing, or at least seeth with offence, whosoever observeth not that eye continually. Never shall hee be reckoned among those Kings in Heaven, which weareth this Tyar either bended forward or backward: an

The Epistle

the utter bane of whatsoever falleth out. Nor can that bee ever tearmed good, which is done with an evill intention. Intention is the even Rule of all actions whatsoever.

And this Rule, this single Eye, I here present with all humility to Your most Gracious eyes, as those that are intent upon their highest welfare: Would to God this present endeavour might any way prove the fit object of a looke sent downe from them
constr

Dedicatory.

the purpose and matter it treates of, then the outward forme can make it. But that which blusheth at its owne naked limbes in another Language then it was first set forth in, takes new courage from the Front, it is revived, and put in hope by the Title which it carrieth, *A Right Intention*. For this onely hath skill to commend even the poorest gifts.

It is observed in old Histories, that *Sinetas* a poore Country man brought water out of the

The Epistle

the River *Cyrus* to King *Artaxerxes* in the hollow of his Fist. This Present was received into a Golden Bottell, and reckoned for a mighty treasure. (*Ælian. l. 1. Var. Hist. c. 32.*) Nothing else made so slender a gift acceptable, but so *Good an Intention*. *Conon* an Husbandman presented a faire Rape to *Lewis* the eleventh King of *France*, this was likewise a most acceptable Gift, and requited with gold. (*Io. a Coch. l. 2. Aphor. c. 17.*) But who set this high price upon

Dedicatory.

upon a Rape? *Good Intention*. For indeed neither Silver, nor Gold, nor any of those things which are accounted for mighty matters is a kindnesse, but the Will it selfe of the disposer. And this is it which hath encouraged a meane person to expresse his will and good desire in such a small peece of service. For it is not so much to be valued what is given, as with what mind: because a mans respect consisteth not in that which is done or given, but in the very mind

The Epistle

mind of the Giver or Doer, that is, in *His Good Intention*. Even as also the honour of the Gods (saith the *Romane Wise man*) is not in Sacrifices, although they bee rich and garnished with gold, but in the pious and right meaning of the Offerers. (*Seneca. l. 1. De benef. c. 6.*) With the very same this Rule new limned, this single Eye is here offered and devoted to your most Gracious eyes. Grant that it may enjoy their favourable aspect, which then shall not feare the night of any

Dedicatory.

any misconceiving eyes, when it shall be refreshed with the Day-light of such a Sacred Countenance.

*Vivat, Rex, Confers, Princeps
ac Regia Proles,
In Spem, Rem, Column, Fidel,
Regisque, Sineque.*

So wisheth the humble Subject
of a *Right Intention*

JOHN DAVVISON.

To the Reader.

I Hope Reader, thou wilt not contest with mee about tearmes. Here often times wee bid *Vala adieu*, or any whosoever is greedy of delicate Language. It is our purpose to discourse religiously, what matter, if lesse curiously? We treat of A Right Intention, this let another terme the end, or scope, let him call it the meaning, or mark. Give he the thing what name or title soever he please, wee regard the matter, for indeed we desire not here to learne to speak, but to know what we say. Neither are we ig-

To the Reader.

not onely not to be understood, but also to be understood hardly. So we disdain not to speak lesse eloquently, so that wee may speake plainly. And would to God Augustus Cæsars Age might return, when as yet mens words were not dangerous unto them. Sen. l. 3. De benef. c. 27.

Our Discourse comprehendeth the summe of things, the Rule and principall poynt of all humane actions, A Right Intention. This tearm, though of an obscurcd derivation, we rehearse unto thee a thousand times, that, as Christ Luk. II. 3. giveth us notice, importu-
nity

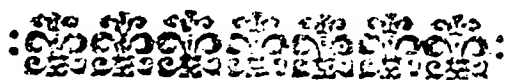
To the Reader

nity may at least perswade,
what reason cannot.

A Right Intention may
not bee unfitly called the
head and Captaine, the Ca-
stle and Tower, and the
Metropolis of all vertues,
as that which defendeth
them all with her mighty
strength. But forasmuch as
she is not without her open
enemies, therefore we bend
our forces worthily against
two mighty mischiefs of
mankind, Vaine Glory, &
Rash Iudgment, the most
deadly enemies of a good in-
tention. These forces Rea-
der, whosoever thou art
that meetest with this
booke, labour to enjoy as
fully

To the Reader.

fully, as they are freely set
forth for thy good. And that
thou maist be certified, the
knowledge of a Right In-
tention, is an Art, which in
a brief compendium teach-
eth, never to offend. All o-
ther Arts make for the get-
ting of bread, but this for
the gaining of heaven. Not
to know this Art, is to loose
heaven. Wherefore, good
Reader, be carefull of thine
own profit, and learn to buy
heaven without expences.
So much the better will be
every one of thy actions, by
how much the sonnder is
thine intention. This I
would have thee to bee ac-
quainted with, & farewell.



A
briefe *J*ndex upon
the Rule of a Right
Intention.

The First Booke.

CHAP. I. *What a Right In-*
tention is.

Chap II. *What the most Right*
Intention is.

Chap. III. *How necessary a Right*
Intention is.

Chap. IV. *That nothing which*
men doe, is pleasing unto God,
without a Right Intention where
briefly concerning Vaine Glory.

Chap. V. *Wherein a Right In-*
tention chiefly consisteth where
somewhat is spoken of actuall and
vertuall Intention.

Chap. VI. *Whether a Right, that*
is

A briefe *I*ndex.

is to say a Good Intention, can
make an euill worke good.

Chap. VII. *What are the degrees*
of a pure and Right Intention.

Chap. VIII. *What an euill intenti-*
on is.

Chap. IX. *How the making of*
a deed knowne, bewrayeth an ill
intention.

Chap. X. *How diuerse and mani-*
fold an ill intention is.

Chap. XI. *That great Herod the*
Ascalonite was a notable example
of an ill intention.

Chap. XII. *What we call an in-*
different, what No Intention.

The

A briefe Index.



The Second Booke.

- Chapter I. *That a Right Intention is that Good Will, which was commended by the Angels.*
- Chap. II. *That God onely is the full reward, of that which is done with a Right Intention.*
- Chap. III. *How much a Right Intention is opposed by the Diuill.*
- Chap. IV. *That the greatest enemy which the Diuill stirreth up against a Right Intention, is Vaine Glory.*
- Chap. V. *Lastly what Vaine Glory is, and how shamefully it murdereth a Right Intention, unlesse it be prevented*
- Chap. VI. *Certaine questions concerning a Right Intention*
- Chap. VII. *What Observations follow upon those things which*
have

A briefe Index.

have bin spoken concerning a right intention. Where more at large of Rash Iudgement.

Chap. VIII. *What the practise of a Right Intention is.*

Chap. IX. *What the signes of a Right Intention are.*

Chap. X. *Certaine Conclusions upon a Right Intention.*

Chap. XI. *An Exhortation to the Clergy, to Courtiers, to all sorts of men, to exercise a Right Intention*

Chap. XII. *The Conclusion of those things which have bene spoken of a Right Intention.*

The



The
ARGUMENT
Or,
The Survey of both Bookes.

Booke 1.

Giveth us to understand, what
A Good, Evill, Indifferent,
None Intention is.

Booke 2.

DEclareth who are both the
Favours, and also the foes of a
Good Intention, especially Vaine
Glory and Rash Iudgement; the
Signes, practise, and Rewards
thereof.

THE



THE
FIRST BOOKE
explaines the Good,
and Evill, Indifferent,
or bad Intentions.

CHAP. I.

What a Right Intention is.

Darius the King of *per-*
sia, most famous for
his owne Destruction,
and the *Macedonian*
Alexander's fortune, had a Sword,
whose scabbard was of precious
stone, which he wore effeminately
girt about him in a golden Belt.
(*Curcius lib. 3. post initium*) A
gallant sword, had it light into a

B manly

Hung.

2 Of a Right

manly hand. Most famous in the Writings of many is the Sword of *George Castriot*, whom they called *Scanderbeg*, who as report went, could cut a man in twaine with one crosse blow. Remarkable out of the Sacred Volumes are the Swords of *Goliath* and *Saul*. Many other Swords of valiant men are Set forth. remembered by learned Authors, sometimes revered with superstitious zeale. But indeed the sword of no Commander was ever of such lasting fame, as the rod of the *Hebrew Moses*: that Rod the worker of so many miracles, so many stupendious prodigies. God demanded of *Moses* what he held in his hand? he answered, a Rod: to whom God, cast it from thee (saith he) upon the ground: hee cast it from him, and it was turned into a Serpent. The Lord Commanded againe, hee should stretch forth his hand and take the Serpent by the tayle; hee put forth his hand and caught it, and it was turned into a Rod. *Exod. 4. 2, 3, 4.* Here God fairely hath laid before our eyes, that good and evill actions

proceede

Lib. I Intention. 3

proceede from us in such manner, that if we looke upon the earth, and earthly things when wee doe them, they become Serpents; deedes of wickednesse stained with poyson: but if we lift up our mind to Heaven, they are *Moses Rod*, werkes aspiring to an eternall reward. So much respect is to be had, how this *Mosaicall Scipio* is dealt with, whether held in the hand, or cast upon the ground. This *Scipio*, this Rod of *Moses*, devoured all the rods of the Magicians; this turned rivers into blood; this melted the rocke into a fountaine, and out of the veins of hard Flint drew a sudden Torrent: this divided the waves of the Sea into safest walls. *Moses* could say, by the helpe of this Staffe, I penetrate both rockes and seas; all things are pervious unto mee. In this Staffe of *Moses* sacred Interpreters doe say, a Right Intention in all humane Actions is disciphered, to which all things are penetrable. But here, this is the first question of all, what is a Right Intention?

B 2 Christ

Christ our Lord teacheth a Right Intention, & single eye. Why an eye? why single? God Divines call *Substantiam simplicissimam*, A most simple substance, wherein is no composition or mixture; nothing taken or borrowed from any other, for there is nothing in God, which is not God. So it is called a simple Intention, and eye, wherewith nothing impure, nor selfe-love, no foolish feare, no vaine hope is intermixed, but that which is pure; not troubled with any suchkind of filth, directed to God onely, contented with him alone: Therefore a Right Intention is, which when it worketh, makes God the end of her worke; or that which reduceth all things to the honour and glory of God. Saint *Ambrose* explaines this in the policy of the Eagle: She about to try her implumed birds, and to sever the unkindly from the kindly, holds them aloft within her talons, and opposeth them to the Sun-beames; they which receive the Sun with open and undaunted eyes are acknowledged for her brood, they

Bastard
from the
rightbreed

are

are carried backe to the nest, suckled and well fed; even as if the Mother should say, these are my Children, an Eagles race, worthy to be nourished. The rest which hardly admit the Sun but with trembling and twinkling eyes, she throwes headlong from her Nest as degenerate, and disherits with a miserable fall as none of her stock: even so they which can thoroughly looke upon God with a continuall respect, insomuch that they direct all their deeds sincerely and wholly to his honour, follow onely his heavenly will in all things; are most truly the Children of God, these have a single eye.

2. (a) There was a certain pious old man who as often as he went about any matter, stood still awhile like to one in a muse: being demanded why he did so, our workees hee replyed are nothing of themselves, but like a mishapen post, unlesse they bee covered and laid over with a right end, and sincere intention. And even as they which shout one against another at the Buts, let not their Arrows fly be-

*Vita pa-
trum.*

B 3

fore

6 *Of a Right*

fore they have taken their aime at the marke : so also I, whatsoever I am in hand with, direct my purpose to God our last end and scope: and this is it which I doe, whilst I stand still, for this God requires of us, Saint *Bernard* rightly thinketh, all our obedience, and patience to bee unsavory to God, unless hee bee the cause of all things which we doe or suffer. And even as they which for a wager shoote with Guns at some round boord, and be lesse wide of the center, for the most part shut their left eye, using onely the right, whereby their sight may be the quicker, and more surely carried to the midst of the marke. Iust so must wee also shut the left eye of so many worldly respects, so many base observations, so many vaine Sciences, so that onely our right eye is to be set open at large, to looke upon God by a sincere Intention. This eye of base respects is that which our Saviour countells us to plucke out, and cast from us, that it hinder us not from the true light. *Mat. 8. 29.*

Countmes

Page 4

Our Saviour sate by the Well
weary

Lib. 1. *Intention.* 7

weary of the way, and exhaust with hunger and thirst, and when he had ended his discourse with the *Samaritan* woman, his Disciples setting before him such things as they had bought, Master, say they, cate. To whom the Lord, I, saith he, have meate to eate which yee know not of. Nor yet doe his Disciples give over to enquire among themselves, and hath any body say they, brought him ought to eate? At length plainly Christ, My meate: (saith hee) is to doe the Will of him that sent mee, that I may performe his worke. This in like manner is the meate of all men desiring to serve God, that they performe his worke. And if we call the matter to a right account, wee all eate of the same dish, master and servant, rich and poore, learned and unlearned; there is one meate of all, one onely will of God, one onely honour; and as well is the first and highest to be contented with his chance, as the last and lowest, when as if action of all men ought to bee one, to aime at the one and onely glory

B 4

8 *Of a Right*

glory of GOD in all things.

*that is, be
ebriet. in
glorie.* 3. The manner of living faith
Basil, in a Christian man, hath al-
wayes a true end set before it, the
glory of God: And it is the pre-
cept of holy *Paul*, serving not with
eye service, as men pleasers, but as
the servants of Christ, doing the
will of God from the heart. And
that he might imprint this deeper
in the minde, *with good will, doing
service as to the Lord, and not unto
men.* *Ephes. 6. 6, 9.* God is to be
loved in taking paines, and in lo-
ving God we must take paines for
God. This will appeare by exam-
ple: A matron of an honest life,
when she receives her Husband re-
turned from his journey, safe and
sound, who whether he were li-
ving or no shee knew not; from
whom for a long time she received
no Letters, so soone as shee sees
him present, sheweth wonderfull
tokens of joy: here she reputes it
not below her estate to doe the
part of a Servant, to pull off his
Bootes, cleane his feet; she knowes
this to bee the duty of maids or
servants, yet she taking this service
worke

Lib. 1. *Intention.* 9

worke upon her before-hand, will
have her love and joy so reified:
that service seemes not vile to her,
which love makes so sweet: she ac-
counts it an honour, to bee so hum-
bled by her selfe. In like manner, if
we whatsoever we be, attend one-
ly our own charge, businesse, office,
fortune, easily will wearinesse
creepe upon us, and the very ligh-
test labour will be a burden; grie-
vously shall wee complaine, as of-
ten as we cannot take our ease at
pleasure: But if we shall turne our
eyes the other way, and looke up-
pon God, doing service as to the
Lord, and not unto men, we shall
account no labour neither too base
nor too heavy; ease wil be trouble.
Tradesmen when they know they
worke for their Masters them-
selves, doe that with a farre grea-
ter diligence. A Taylor receives a
Doublet to bee mended: here the
first question is, for whom? if for
his Master such a one, presently o-
ther things laid by for a time, the
master of the shop himselfe takes
that worke to him, which other-
wise he would have given in charge

Estate.

10 Of a Right

to his boy: Therefore let us not attend our selves, but the Lord, doing service as to the Lord, and not unto men.

advan-
tages.

Our Intention shall bee pure, saith *Bernard* in Sentence: If in every of our actions, wee seeke either the honour of God, or the profit of our neighbour; or a good conscience. Very excellently *Seneca*, *Epist.* 48. *initio*. Not any man saith he, can live happily, which onely regardeth himselfe, which converteth all things to his owne profits, *alteri vivas oportet, si vis tibi vivere*, thou must needs live to another if thou wilt live to thy selfe: every vice doth so leade away a man from God, that he may live to himselfe, wake to his owne commodity, and be fast asleepe to other mens: where therefore the Intention doth gaze after Gold and Silver, there is no welcomer guest then mony: where the Intention favours of flesh, there pleasure is numbred amongst the most intimate friends: but where the intention aspires high after honours and dignities, there with carefull diligence

Lib. I Intention. 11

gence are feathers gathered, which may advance to high matters, nor does any bring a more acceptable gift, then he which giveth wings for an ambitious flight. Behold, how the eyes of such men are carried away from God after most vaine things; thus they live to themselves: but hee cannot live to God, which will live to himselfe. Therefore the eye constantly reflected upon God, this at length is simple, the Intention waiting every where upon God, nor looking upon any thing, unlesse withall it looke upon God; this is finally both a Right and sincere Intention. By this wee live to God, even as it delighted that sweete Singer of *Israel* to say, *My soule shall live unto him. Psalm. 21. 30.* *Secund.* Hier. Hereby winning from himselfe that excellent saying, *I have set no wicked thing before me: or as we read, I will take no wicked thing in hand.*

present

Psalm. 101. 4

CHAP.



CHAP. II.

*What a most Right
Intention is.*

Adventu-
reth.

WE direct for the most part
our Intention after a three-
fold manner unto God. First, some
men serveth God, and keepes him-
selfe from the greater sort of offen-
ces, for feare of punishment; hee
dreads Hell fire, eternall torments:
such a one not long after dareth
some hing, worthy of not onely
the Prison, or the turne-off, but of
Hell. hee adventures I say some-
thing, and puts the matter to the
hazard; for thinkes he. I am not
yet so neer to the pit of Hell, but
I may with courage enough at-
tempt this or that; the debt which
perhaps I shall bind my selfe in, I
may lose by a penitent Confession;
the guilt which by chance I shall
draw upon me, I may wipe off a-
gaine: let us goe on therefore, we
shall

Lib. I. *Intention.* 13

shall have time enough to returne
to our duty. Ah, this is not a sin-
gle eye, nor if it be, is it long such;
for it lookes not upon God onely.
If the Divell and Hell were a fable,
that man would build a Heaven
for himselfe out of Heaven, and
would beleeeve himselfe blessed, if
he might live at his pleasure; and
wholly given to his belly like a
Beast. This is their Intention for
the most part whom *paul* calleth
naturall men, which perceive not the
things that are of the Spirit. 1 *Cor.*

2. 14.

Another way, the Intention is
directed to God. Some man ser-
veth God, because hee desires to
live among the blessed; Heaven is
sweet to him: an eternall reward,
a reward over and above great. He
enclines his heart to doe righte-
ousnesse for retribution sake. This
Intention is much better then the
first, yet not the best: I say it is
better, for he which covereth the
joyes of Heaven, is more regard-
full then he which onely feareth
the torments of Hell, neither fea-
reth them alwaies, but sometimes
forgetfull

Cautious.

4 *Of a Right*

forgetfull of his dread, runs into that which is forbidden.

The third way, he directeth his Intention most rightly to God, who concludes thus in his minde, I serue God, and therefore doe I serue him, because this Master is most worthy to bee served of all men; and because he prevents me with exceeding and innumerable benefits: I owe all things to him, I desire to please him, and for him I doe all things that I doe: I am not any ways solicitous of wages or reward: God I serue, and will serue whilst I live, wheresoever my recompence be.

This is the most Right Intention of all, to doe all things not with a respect of ones selfe, but of God; not of gaine, but onely honesty: Of this Intention the *Hebrew King David* making his boast: *An Offering of a free heart* (saith hee) *will I give thee, and praise thy Name* (O Lord) *because it is so comfortable.* *Psalm 54. 6.* Here most eloquently *Saint August.* *Why of a free heart,* (saith hee) *because I freely love that which I praise; I*
praise

Lib. 1. *Intention.* 15

praise God, and rejoyce in his praise, whose praise I am not ashamed of. Let it be free, both what is loved, and what is praised, what is free? himselfe for himselfe, not for anything else. What reward shalt thou receive of God, O thou covetous man? He preserveth not the earth, but himselfe for thee, who made Heaven and Earth. Voluntarily will I offer unto thee: doe it not then of necessity, for if thou praisest God for any other thing, thou praisest him of necessity: if thou hadst that present which thou lovest, thou wouldst not praise God. Marke what I say; thou praisest God, namely, that hee might give thee a great deale of money: if thou couldst have much money else-where, and not from God, wouldst thou praise God at all? If therefore thou praisest God for money, thou offerest not freely to God, but offerest of necessity; because thou lovest I know not what beside him. Contemne all things, and attend him, love him of thy owne accord; because thou findest no better thing which
i.e.

he can give, then himselfe. And I will confesse unto thy Name (O Lord) because it is so good; for nothing else, but because it is good. What does hee say? I will confesse unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excelling dignity: not, but why? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Auguf. Tom 8. in Psal. 54.

1. Behold to serve God, for Gods sake, this at length is to serve God truly, for so God both loveth us, & serves us himselfe, even
© Isa. 14. 15. as hee promifeth by Ofea. I will love them freely, saith he, that is, meerly of mine owne accord. The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge serves his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly to this purpose Seneca, lib. 4. de be-
nef.

nef. c. 1. There are sevend some (saith hee) which use honesty for advantage, and whom vertue alone pleaseth not; which carrieth no great shew, if so be she hath any thing common, whereas vertue is neither invited by gaine, nor affrighted by losse, nor corrupteth any man in that sort by hope or promise, treading profit under feet we must goe after her, whithersoever shee calleth, whithersoever shee sends us, without any respect of our private gaine: yea sometimes must wee goe on not sparing our owne blood; nor is her command ever to be slighted. What shall I obtaine, sayest thou, if I shall doe this, which I doe frankly, & freely, nothing over is promised thee, if any booty shall come in the way, thou shalt reckon it among thy vailes; the price of honesty is in it selfe. Lodovicus Blosius comes for a convenient witnesse to this purpose, who making good this very thing: The Lord saith he, upon a time inspired a certaine Virgin with these words: I would have my Eldest so perswaded in themselves, that their good workes and exercises doe thoroughly please me,

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

academic
microforms

he can give, then himselfe. And I will confesse unto thy Name (O Lord) because it is so good; for nothing else, but because it is good. What does hee say? I will confesse unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excellling dignity: not, but why? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Auguf. Tom 8. in Psal. 54.

1. Behold to serve God, for Gods sake, this at length is to serve God truly, for so God both loveth us, & serves us himselfe, even as hee promisseth by *Osea. I will love them freely*, saith he, that is, *meerely of mine owne accord*. The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge serves his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly so this purpose *Seneca, lib. 4. de benef.*

nes. c. 1. There are found some (saith hee) which use honesty for advantage, and whom vertue alone pleaseth not; which carrieth no great shew, if so be she hath any thing common, whereas vertue is neither invited by gaine, nor affrighted by losse, nor corrupteth any man in that sort by hope or promise, treading profit under feet we must goe after her, whithersoever shee calleth, whithersoever shee sends us, without any respect of our private gaine: yea sometimes must wee goe on not sparing our owne blood; nor is her command ever to be slighted. What shall I obtaine, sayest thou, if I shall doe this, which I doe frankly, & freely, nothing over is promised thee, if any booty shall come in the way, thou shalt reckon it among thy wailes; the price of honesty is in it selfe. Lodovicus Blosius comes for a convenient witnesse to this purpose, who making good this very thing: The Lord saith he, upon a time inspired a certaine Virgin with these words: I would have my Eldest so perswaded in themselves, that their good workes and exercises doe thoroughly please me,

18 *Of a Right*

Expences. *me, when they serve mee at their owne charge, but they * serve me at their owne charge, which although they tast not any other sweetnesse of their Devotion, yet performe their prayers, and other pious exercises as dutifully as may be: being confident of my goodnesse, that I will take these things willingly and well at their hands.*

Wee approve therefore of this Intention, as the best and purest, whereby a man does any thing, because it so pleaseth God, because God will, because God for his immense goodnesse is most worthy that it bee done to his honour: Wherefore let every man determine thus with himselfe. I serve God for Gods sake, who is so great, that if there were neither Heaven nor Hell, is yet onely most worthy; to whom all Angels, to whom mankind, to whom whatsoever is created should performe most exact service. Moreover it is easie to apprehend, whether a man conceive thus in his mind, for it falls out many times, that we rashly despise one another, and say in contempt:

Lib. I *Intention.* 19

contempt: What great matter Scorne hath this writing, this saying? what rare thing is in this counsell, this action, this worke? let it bee enjoyed others, any man might doe it: with these cavills a man of a Right Intention is nothing at all troubled; but with a generous spirit: O good Sir, little am I moved that this displeases you, I did not this that you should praise it; let it not please you, and a thousand more, I take no care for that, so it displease not G O D onely. It is the greatest praise and reward to me, to have done well. Let God approve it, though all the world say nay, truly I weigh it not a rush; I have already learnt to contemne, and to be contemned. Let men know me to bee such a one, whom they may offend without danger. I know what Master to call upon after my labour; I know how to rejoyce within. These things the leavell of a Right Intention teacheth.

But if any man, because his things are not highly esteemed by others, thinkes it a great punishment,

Rule.

ment, is troubled, vexed, grieved, and falls in his mind, saying: therefore hereafter all my care shall be, that these Wits may not have what to condemne: it shall be more desirable, lightfull to me to be at ease, then to under goe these perverse judgements. Loe, silly soule, here thou art taken in a burning fault, for if thou hadst a Right Intention to God, thou wouldest put amongst thy smallest accounts, not to have thy selfe and thy doings commended by others, and to be beaten by sinister judgements and speeches: these things never move a man of a Right Intention one foot: hee lightly esteemes to be lightly esteemed: hee hath an eye to God, to whom alone hee desireth to approve himselfe, and his doings.

Alas, how miserable were wee, (and truly are) which turne the judgements of other men to our owne torments, beleeve it the greatest hurt to displease others, esteeme praises flowing from the common assent to bee the chiefest good; nor to take paines is ever pleasing unto us, unlesse when others

others begin to commend us, or at least to cast a favourable aspect upon our doings. Or are wee ignorant, that humane eyes are seldome and hardly satisfied, which onely respect the deed they see, but passe by the mind in a trance? To serve God is both pleasant and easie; for God, as Gregory speakes, weighs the heart, and not the matter, *Nec cogitat quantum, sed ex quanto quis operetur*, nor regards how much, but out of how much a man worketh.

II. The root of a Tree either makes the fruit sweet, or marres it with bitternesse; for as the sap of the root is sweet or bitter, so also the fruit. If the root bee holy, so are the branches. *Rom. 11. 16.* and as the water of a streame is of the same taste with the fountaine; so likewise the actions of men are of the same goodnesse, or ill quality with the intention, which is both the root and fountaine thereof. Excellently, and briefly withall Saint *Augustine*, Attend not greatly, saith he, what a man doth, but what he looks upon when hee doth

doth it. *August.* in *Psal.* 31. Some man hath given a great piece of mony, but a rich man, but not like to feele the want of it; another hath given, but a poore man, but ready to make away a part of his Patrimony. The summe is all one, not all one the good deed; the Intention varies it. *Seneca* like one of the soundest Christians, delivering most excellent instructions concerning this matter: Because indeed faith he, the praise is not in the fact, but in the manner how it is done; this hee confirmeth by examples: the same thing if it be bestowed on superfluity is base, if on comlineffe, is without reprehension. Some man abides by his sicke friend, wee approve it, but if he doe this for an Inheritance, he is a Raven, he waites for the carcase: the same things are both base and honest: it killeth, wherefore or how they are done. Therefore ought there to be a fast persuasion, (wee call it an Intention) belonging to the whole life: such as this persuasion shall bee, such shall be our doings; such our thoughts:

and

and such as these shall be, such will be our life. *Marcus Brutus* giveth many instructions both to his Parents, and Children, and Kindred: No man will doe these things, without a reference to somewhat. Wee must propose the chiefeft good for our end, whereto we must endeavour; to which every one of our deedes and sayings may have respect (No Christian could expresse this more Christianly) wee must direct our course like Saylers by some Starre. *Vita sine proposito vaga est*, a life at randome is no life (a) what could be spoken more religiously?

Publius Mimus hath spoken indeed succinctly, but excellently withall: That man is to be termed evill, which is good for his owne sake. Therefore not onely is it lawfull for me to be evill for my selfe, but neither also to bee good for my selfe: all things for God. Let every thing that we doe or say have respect (as *Seneca* speakes) to the end of the chiefeft good.

Wisedome guided the righteous in right paths, and shewed him the

(a) No fast purpose, no fast life.

24 Of a Right

the Kingdome of God. *Wise* 10. But in what kind is that true was not *Paul*, when hee was a Preacher of the world a just man yet by what tedious circuits, how many turnings, and winding by what crooked pathes was he led to the Kingdome of Heaven?

Senec.
Longiss. sed
aurea Epist
95. circa.
med.

First of all a Jew, was a Disciple of the *Pharisees*, most zealous of the Sect, whereunto hee was brought up: afterwards of a Disciple a master, an earnest *Pharisee* a stiffe *Rabbine*. Thirdly, hee was made a Persecutor and tormentor of the Christians, chiefe of the Officers, that if hee found any of this way, whether they were men or women, hee might bring them bound to *Hierusalem*. *Acts* 9. 2. Fourthly hee became a Disciple againe, but of *Ananias*, a very good Christian. Fifthly, hee himselfe also became a Christian, and the Oratour of Christians. Sixthly, being sent by God into every coast of the World, hee passed both Sea and Land, * going from land to land, from sea to sea. Are not these doubtfull wayes? Besides,

Journing

with

Lib. I Intention. 25

with how many chances, with how great dangers, with what almost innumerable troubles was hee pressed? now the sea threatneth his death, now false brethren, now Theeves lay waite for his life: one while the *Gentiles* molest him, another while the *Jewes* vex him; now within the ship, now in prison, now in the wildernesse, now in the City hee feeles strange alterations: one while hee is beaten with Rods, then pressed with stones; almost every day dying: who may not call these pathes untoward? But heare my good man, this so crabbed way is not the right way to Heaven. Another, not *Paul*, might endure as much as this, and more then *Paul*, and yet goe wide of Heaven. Therefore *Pauls* straightest way to Heaven, was his most pure and sincere intent on to God, in undergoing all these things hee aimed at the glory of God onely.

This is the exact way to Heaven, this all the Saints tooke, from this no just man turned into any
C by

26 *Of a Right*

by path: Wisedome hath guided the righteous through right pathes. But those so various changes, such multiplicitious troubles, such uncertaine and ill events whereof our whole life is full, warne us to carry our selves like Souldiers. In war it is no new or strange thing to raise winding Bulwarkes, yea when the Generall intendeth to cast a Trench before the walles of a Cuy, hee layes it not straight along, but bending to and fro. This is the right way to besiege a towne which is so crooked and wavering: So God leadeth us to Heaven through all kind of calamities, yet because in this so very a froward path, the intention of the just is most right to GOD, it is most truely affirmed, The LORD Conducteth the Righteous in right pathes, and that which is nearest unto it: the righteous live for evermore, their reward also is with the Lord, and the care of them with the most high. *Wisl. 3. 15.* Because they incessantly thinke upon this, care for this only, to please the Lord, not men: therefore

Lib. I *Intention.* 27

therefore they shall receive from God a most ample reward. This therefore (as *Bernard* speaketh, is the purity of Intention, that whatsoever thou dost, thou doe it for God, and that blessings returne to the place from whence they proceeded, that they may abound. *Bernard in v.g. Nativit. Dom. Mat. 6. 20. Serm. 3. med.*



CHAP. III.

*How necessary a right
intention is.*

IF the Divine pages were altogether silent else where concerning a right intention, it Thenecess. would appeare at large from this sity of one saying of our Saviour, how necessary that is for all men, most apparently Christ: *If thine eye bee single, thy whole bod, shall be full of light.* *Augustine* affirmeth, that Christ our Lord did here properly speake of a Right Intention, as he

Largeſſe

Diverſe

which a little before diſcourſe particularly of Prayer, Almes, and Faſting; that no man therefor ſhould choke all the force of his prayer, pittance, faſting, in hunting after a little vaine report, our Saviour adds a moſt whoſome inſtruction concerning the eye, which is either ſingle and pure, or variouſ and wicked. Therefore even when the eyes are bright, cleare ſharpe, and lively, the body hath day within, and carries his Sunn about with it, moveth up and downe at pleaſure, and is in light: but if the eyes be ſore, and diſeaſed, if aſquint, or purblind, bleared, or growne o're with filme, all the body is in miſery, and groanes under a cloudy manſion. Juſt ſo if the intention bee ſincere and free from all ſhadowes of vaine glory, our prayers, almes deeds, abſtinences, are cleane from the dreggs of vice: but if the intention be evill, all a mans actions are ſuch. What ſaith Gregory, is expreſſed by the eye, but the intention of the heart preventing its worke, which before it exerciſes it ſelfe

ſelfe in action, contemplates that thing which now it deſireth. And what is ſignified in that appellation of the body, but every action which followes the intention as her eye going before? The light of the body therefore is the eye, *quia per bonæ intentionis radium, merita illuſtrantur actionis*, becauſe the defects of the action, are illuſtrated by the raies of the intention. *Greg. lib. 28. mor. c. 6. prope finem.*

Saint Ambroſe was wont to ſay very well, *as much as thou interdeſt ſo much thou doeſt; for ſurely thy labour is of ſuch worke, as is thine eye which goes before it. if thine intention bee right, right alſo will be thy action. without doubt is the eyes of God: for herein are the eyes of man a thouſand times deceived.* Of theſe Saint Bernard ſaid wiſely, *Opera probant, quæ cernunt, ſed unde procedunt non diſcernunt. They approve the deeds they ſee, but from whence they proceed they diſcerne not. Bern. tract. de humil. grad. 5.* Thus the ſumme, and foundation, and ground of all our actions is the intention. Hereof

30 Of a Right

Most inward.

notably Gregory. The supporters of every soule are her intentions, for as the building upon the pillars, but the pillars doe stay upon their bases: so our life in vertues. but our vertues subsist in our innermost intentions. And because it is written, Other foundation can no man lay, then that is layed, which is Iesus Christ. 1 Cor. 3. 11. then bases are in the foundation, when our intentions are made strong in Christ (Greg. in c. 38. Job. ad fin.) We are altogether such, as our intention is: we get the praise of vertue, or the marke of vice, from our intention. If our intention looke upon earth, wee are made earthly; if heaven, heavenly: and most commonly where a vertuous end is wanting, there comes in a vaine, sensuall, and vicious one.

Excellently Laurentius Iustinian: in all workes saith hee, whosoever desireth his soules health, let him looke to the manner of his intention, and direct it to that end, which the Divine Law commandeth: that he spend not his labour in vaine. Hee adds: It is to little purpose, to meddle with difficult affaires, to con-

verse

Lib. I Intention. 31

verse familiarly with Kings and Princes, to get a famous name of sanctity and science, and to doe all this with a wrong intention. (Laur. Iust. de Regim. prælat. c. 22.) Richardus Victorinus, That, as the body is, saith hee, without life, the same is a decde without a good intention. Rich. De statu inter hom. c. 7.) even as often as Christ proclaimeth that his, Attendite, Take heede, or beware, as when he admonisheth; Beware of the Scribes, Beware of the leaven of the Pharisees, Beware of false Prophets. (Luk. 10. 46. Luk. 12. 1. Mat. 7. 15. Mat. 6. 1.) for the most part some grievous danger is at hand, and then wee must deale very warily. In this voyce Christ calling aloud to us all, Take heede saith he, that yee doe not your almes before men. Have a care to your feet, there creepes a Sharke behind you ready to plucke off your Cloak: as soone as you looke backe, hee will fawne upon you, he will kisse your hand, hee will counterfet a thousand services. What, who is this Thiefe? who this Sharke?

C 4

Inten-

Intention, but that wrong one of pleasing men, of satisfying the eyes of men, of striving for humane praises; therefore Christ significantly added: To bee seene of them. *Take heede that yee doe not your almes before men, to be seene of them.* (*Mat. 6. 1.*) *Augustine:* *Let them see saith hee, your good workes, and glorifie not you, but God:* for if you doe good workes to glorifie your selves, it is answered to you, what hee himselfe spoke of some such: *Verily I say unto you, they have their reward:* (a present reward of worldly praise, not of future glory.) Therefore, thou wilt say, ought I to hide my works, that I doethem not before men? I command not saith the Lord, contrary things: take heede to the end, sing to the end, see for what end thou dost them: If therefore thou dost them to glorifie thy selfe, this I have forbidden; but if therefore that God may be glorified, this I have commanded. Sing therefore not unto your owne name, but unto the name of the Lord your God. Sing you, let him be praised; live you

you well, let him bee glorified. (*August. Tom. 8. in Psal. 65.*) *St. Gregory* expounding that precept of the Lord touching the concealing of our almes: *Let the worke saith hee, be so in publick, as that the intention may remaine in private; that we may both give an example of the good worke to our neighbours, and yet by the intention, whereby wee seeke to please God onely, we wish it alwaies secret.* (*Greg. Hom. 2. in Evang.*) Therefore a good intention is necessary, which onely knowes best how to avoyd these Cut-purses: Therefore take heed.

3. Amongst the ceremonies of the old Testament, which God required of the *Israelites*, for commending the Sacrifices, this was one of the chiefe; *To lay the hand upon the Oblation.* Thus the Lord commanded: *He shall put his hand upon the head of the burnt offering, and it shall bee accepted.* (*Levit. 1. 4.*) Expositors enquire, for what reason God exacteth this imposition of hand, that so the Sacrifice might be both gratefull to him, and availeable for the offerer. Ole-

34 Of a Right

after : God would have saith hee, that the party about to sacrifice, should not onely offer a burnt offering, but moreover should adjoyne himselfe, his heart, will, and intention. All this together is necessary, for beasts onely are neither acceptable to God, nor beneficiall to the offerer. Hence Augustine, upon that of the Kingly Prophet : *In me sunt Deus vota tua. Thy vowes are in (or upon) me O God.* (Psal. 56. 12.) enquirest thou, saith he, what thou must give unto God? not beasts offered upon Altars : out of the Cabinet of thy heart, out of the closet of a good conscience, out of thy selfe bring forth thy selfe. Even so, offer thy will, thy minde, thy heart; say unto God, *in me, O my God, are thy vowes; for those things which thou requirest of me, are within my selfe: these things thou O Lord, demandest of mee for an offering; not those outward things voyd of a heart and intention.* August in Psal. 56.

In the judgement of Chrysostome, the true Sacrifices of Christians are Almes-deeds, Prayers, and temperance : but God will not have these

Lib. 1. Intention. 35

these naked, but that a man adde himselfe thereto, whereby it may bee an offering full of marrow and fatnesse : for the Royall Psalmist determining thus with himselfe ; *I will offer, (saith he,) unto thee fat burnt offerings.* Psal. 66. 13. What is, saith Austine, fat or full of marrow? *I will hold fast thy love within, that which I tender shall bee not in the outward parts, but in the marrow? then which nothing is more inward. The bones are withtn the flesh, within the very bones the marrow. Whosoever therefore worships God outwardly, will rather please men then God: for hee which hath other thoughts within, offereth not burnt offerings of fallings; but whose marrow God beholdeth, him hee wholly accepteth.* Aug. Tom. 8. in diel. Psal. Those workes therefore are fat burnt offerings, wherein is a good will and intention. By no meanes will God have dry, starveling, saplesse bones. You may finde many who frequently say their prayers, and are present at holy duties, sometimes hunger-bite themselves, give the common dale, but alas, how little

36 Of a Right

little marrow is in these workes? these indeed are like smooth white bones, but there wants iuyce, spirit, a right intention, a pious affection; which should lift up these deeds to God.

Amongst all the Sacrifices, the burnt offering was chiefe: others made also for the good of the Offers, but this was wholly burnt to God and to his honour. And even as the offerings in times past were distinguished, so now our workes. Some are also a benefit to us, as to eate, to drinke, sleepe, walke, reade, write, make accounts; these workes bee good, if well done, and as they ought. Others use to be contrived to the honour of God alone, in the manner of burnt sacrifices, as to pray, to endure want, to waite upon divine Service, to purge ones selfe by hearty confession, to come to the Lords Table. Those of the first sort with most men, have seldome any marrow in them; for when the houre comes they goe to their meales, and have no further thoughts; when sleepe invites them, they make hast to bed, nor does any thing else take up their minde.

Lib. I. Intention. 37

mind, but rest: when faire wether calls them into the field, their heart is set upon nothing else then pleasant walking: thus many eate, drinke, prattle, goe about their matters, and loole no other way; it is enough for them that these things bee done, in these they unite not their mind with God, they lift not up their meaning to God. These are not fat burnt Sacrifices, they are not: but it is more to bee admired, and more grievously blamed, that the burnt offerings themselves have no fatnesse; that prayer is without attention, fasting without amendment, almes without commiseration, the communion of the Lords Body without devotion: out of the lips we poure prayers, out of the purse money for the poore, but where are the fervent affections? where the ardency of minde? where the earnest desire of pleasing God? where the marrow? Therefore you that will offer any thing gratefull to the heavenly power, offer fat burnt Sacrifices. Poure out your hearts before him. psal. 62. 8. Honour God with a full and whole Intention.

Cyrill

Cyrill of Alexandria moves the question, *Why did God forbid the bloud of the Victime to be eaten?* these hee so answereth: The bloud is the seate of the life. hee which takes away the bloud, takes away the life also: God hath therefore required in every Sacrifice, that the heart, will, and intention should be poured out like blood before him, not so much as a drop being reserved for other uses. When therefore wee Sacrifice, when we pray or fast, thither onely let the intention tend that wee may please God, and reject whatsoever is contrary hereunto. From hence Eusebius Emesenus agrees upon these two things, the first, every good worke whatsoever is of so much price with God, as this effusion of heart, and intention in man is. The other, wee ought in every good worke wee goe about, to have the greatest care of a right intention, or good will. Emes. in c. 6. Matth. The Law formerly gave order, All thy estimation shall bee according to the shekel of the Sanctuary. Levit. 27. 25. for these onely weights were voyd of deceit. Iust so our works also are not to be esteemed

or weighed according to the opinion of the vulgar, or outward show, Glasse or credit of the eyes; and oftentimes by the falsest testimonies, but by the onely intention of the heart. How often are the noblest workes valued scarce one groat, which by God the most equall esteemer of things are received as an hundred pound of silver? Of how small a price were the Hebrew Widdowes? two brasen mites beleevd, to that great heape of silver which was cast in by the Pharisees? and yet they did farre exceede this. Marke 12. 42. How ponderous might the prayers, fastings, almes-deeds of the Pharisee, praising himselfe in the Temple seeme? they were all scarce worth the least counterfeit Jewell; they might all have bene recompenced with the poorest reports of men. Slightest

The Divell is not ignorant of this, hee understands most exactly, that all the worth comes to a worke by the right intention, therefore hee moveth every stone, and laboureth extreemely, that either he may take away a right intention, or spoile it: skilfull enough, that then wee toyle

40 *Of a Right*

to no purpose, and in doing much
nothing, and in vaine expect a
ward, where labour so ingratefully
God went before. Surely God clea
ly confessing himselfe to bee wonda
fully taken with this single ey
Thou hast wounded my heart
saith hee, my Sister, my Spouse
thou hast wounded my heart with
one of thine eyes, and with one
chaine of thy necke, *Cant. 4.*
In the Hebrew Idiom, Thou hast
ravished my heart. Tertullian con
sidering this: Solomon, saith hee,
had respect to the fashion of women
in the East, which for maintaining
their honour, went abroad with their
faces covered, leaving onely one eye
unvaild. The Spouse therefore com
mending this use as an argument of
honesty, confesseth himselfe rapt so
in love with this one eye. But others
searching more deeply into this
mystery, say that here the admirable
whether union or unity of the eyes is
set forth, for both ever goe with
equall pace, nor does this ever wan
der any way from that, they al
waies behold the same thing toge
ther, nor can there bee so great dif
ferent

Lib. I Intention. 41

sent betweene them, for that to
looke upon Heaven, this the Earth:
the same also is the unity of the
Haires, when all are platted together
in that order, that they may seeme
one haire. The eyes of the heart are
the affections, and intentions, the
cogitations the haires. Here nothing
is more deformed then the disagree
ing variety of these eyes; if this bee
carried this way, the other that
way: if wee desire to please God,
and withall not to displease the
world: if with this eye wee look
upon Heaven, with that unjust gaine
Luxury, or any unlawfull thing,
then is the heart wounded with love
of the Divine Power, when there
is the eye of man, and that fixt
upon God, one intention, and that
erected to God.

And this did God evidently de
clare in Abrahams Sacrifice, where
in hee was commanded to offer both
Birds and other living Creatures,
these namely divided and cut in
peeces, those not so. *Gen. 15. 10.*
whereby is signified, that although
one may impart his cares upon his
Wife, Children, Household, Sub
jects,

jects, yet that his intention, which the Birds exemplified, is not at all to bee divided. Let the Father looke to his Children, let the Merchant thinke upon his wares, the Shepheard upon his sheepe, the Consull upon his Citizens, the Exchanger upon his money; in the mindes of all these men innumerable cogitations will offer themselves thicker then the haire of the head, notwithstanding let these haire bee united, let all these cogitations looke to one thing, God, Gods honour, Gods Service. This one haire, one eye is necessary before all things. In this manner the heart of the King above is most sweetly wounded, in one of the eyes, and with one haire of the necke.

CHAP. 4.



CHAP. III.

That no action of humane affaires is pleasing to God without a Right Intention : where strictly of vaine glory.

THE Vesture of *Aaron* the high Priest, wherein he performed Divine Offices was of such great worth and beauty, not onely in respect of matter, but of art; that all the robes of Kings and Emperours cannot any way bee compared with it. *Besetiel*, the best Artificer wrought that Garment : but it had a greater Artist then him, which dictated, which prescribed the manner of making it, and guided the maisters hand himselfe, as it were a child. Of this Vesture the Sonne of *Syrach* : Hee beautified him with comely ornaments, and clothed him with a robe of glory : Hee put upon him perfect glory,

44 *Of a Right*

glory, and strengthened him with rich garments: and againe in conclusion, hee set a Crowne of gold upon the Mitre, wherein was engraven Holinesse, an ornament of honour, a costly worke, the desires of the eyes, goodly and beautifull: *Before him there was none such. Ecclesi. 45. 8. 12.* What comely thing soever in this kind even the most curious eye could desire, that it might behold in this one garment. The desires of the eyes, this robe satiated all desire, even of the greediest eye: nothing more precious, more beautifull would any man wish to see, no not in the most excellent worke.

This the good God would have for that end, that the chiefe Priest going to the Temple, should snatch the eyes of all after him: and for that cause also hee commanded three hundred sixty sixe golden Bells to bee hung at the lower Hemme of this Vestment, that the Priest with his very going should convocate all from every part to the spectacle; nor was there any which would not willingly loose

Lib. 1 *Intention.* 45

loose his eyes in this shew: yet in the meane while was it not lawfull for this high Priest, which turned the eyes of all upon himselfe, to cast his eyes upon any body: he that was to be looked upon by all, ought himselfe to looke upon none. For God would that the Priests eyes should goe together onely upon the ineffable Name of God, which therefore the Priest wore upon his fore-head, ingraven in a plate of gold.

This is a most noble patterne of a man just to a farthing; let a man that is good in earnest shew by prooffe in himselfe, whatsoever honest eyes would wish to looke upon: *In all things shew thy selfe a patterne of good workes. Titus 1. 9.* In such a man as this, let the wealthy see an example of pious liberality; the afflicted and poore, of patience; the angry and quarrelsome, of meekenesse; the impure and intemperate, of continency; the idle and slothfull, of industry: finally let him bee such, the desire of holy eyes. *Let your light so shine before men, that they*

46 *Of a Right*

they may see your good workes. For indeede they which draw the eyes of others unto them by the example of a more holy life, must themselves by no meanes cast their eyes upon their spectators, that they may please them, but that they may learne of them: Let them look upon the honour of God alone in all things, even as *Aaron* kept his eyes upon his frontall onely: so these contemplating God onely with a stedfast looke, let them refuse even praise offered, and passe it from themselves to God, and as much as they displease themselves, so much let them desire to please God onely, by a true and sincere intention in all things, of which was spoke in the Chapter next before, how necessary it is: now it shall bee moreover shewed, how none of our actions without this can please God.

Wedding
Song

1. In the divine *Epirhalamium*, the Kingly Bridegroom from Heaven doth marvellously commend the eyes of his Royall Love, but by most unlike similitudes, in so much that a man unskilfull of heavenly

Lib. 1 *Intention.* 47

heavenly secrets, may not without cause demand: I pray, is not this Bridegroom beside himselfe, with what words commends hee his Spouse? *Thou hast Doves eyes* saith hee; and againe, *Thine eyes are like the Fish-pooles in Hesbon by the Gate of Bathrabbim.* Cant. 7. 4. Have Doves eyes any thing with a Fish-pond? what is lesse like one to another then an eye and a great wide Poole? the Divine Spirit hath folded up this mystery in an elegant cover. The eyes are like Doves eyes, for to looke with, compared to the Fish-pooles in *Hesbon*, to bee lookt upon. *Hesbon*, the royall City, according to *Hierom*, was twenty miles distant from *Iordane*, at one of the Gates hereof were two most stately Fish-ponds, as cleare as Christall; hither the people upon holy dayes did flow in whole troopes, to the spectacle of this Christall sea: It was therefore almost a daily thing for these Fish-pools to be lookt upon, and from hence the Holy Ghost compareth such eyes as please him both to Fish-

Fish-pooles, and Doves eyes; and indeed first of all hee assimilate them to Doves eyes. The Dove is the understanding of all Nations was a Symbole of the mutuall fidelity of man and wife, when a one regards the other with equal faith. And this the Heavenly Bridegroom greatly praiseth in an undefiled soule, that it hath Dove like eyes: *Thou hast*, saith hee *Doves eyes; faithfull and chaste eyes, which thou defledest upon mee onely, and which I onely satisfie for indeed in whatsoever thou dost, thou respectest no other but me; and towards me is thy desire. Can. 1. 10.* And even as either married party turning away their eyes from the other, moveth suspicion of an adulterous minde: So the soule, if she cast the eye of her intention upon any other thing then God, maketh show that her will is to breake promise, and to please others besides God: for the faithfull soule doth daily ingeminate that saying; *Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke. Psal. 29. 9.*

Mine

Mine eyes are both of so wide and narrow capacity, that besides thee, my God, they can receive none; nor can serve the eyes of none, but thine.

For that cause such constant Doves eyes are also compared with the Fish-pooles in *Hesbon*, for God will have his lovers to be seene of all men, hee will have the eyes of all men to be fastened on them, that the proud man by observing them may learne, what an excellent vertue Humility is; that the covetous person may see what liberality can doe, that the dishonest may perceive, how comely Chastity is; that the wrathfull may know, what meekenesse and placability can performe. GOD will have his friends to be like the Fish-pooles in *Hesbon*, which many may contemplate, out of which they may draw, from which they may take vertuous examples. And although these Fish-pooles be seene, yet let them not perceive themselves to be seene; nor let them looke upon others so, as that they covet to please them, al-

D

together

together as *Aaron* which received the eyes of all upon himselfe, himselfe daring to send forth his eyes upon none. Therefore let him not covet to please others, who covets to please God; nor let him fixe the eye of his intention upon any created thing, who desires to stirre up the love of the Creator towards himselfe.

Here is the principall matter, that man continually observe God, the end of all his actions. Surely the duty of a Christian is not to be measured by the beginnings; one may goe out of the meanest Cottage to *London* into the Kings Court, againe he may from hence take his way to the poorest Country house, and by these bounds of the way both that, and this journey is to be esteemed. But as a Traveller about to goe to *London*, hath his minde continually running upon *London*, museth with himselfe day and night on *London*, dreames of *London*, this cogitation forsakes him not going to bed, nor rising, for *London* is the utmost bounds of his way: so in all our actions,

actions let us ever set before us our end: let every man say to himselfe daily, whither doe I goe? what doe I seeke? for what doe I weary my selfe? This intention is as necessary for him that will live godly, as it is necessary for him to draw his breath, that will live naturally; and that for a two-fold cause. The first to drive away vaine glory: the other to encrease good deserts. Vaine glory a vice most dangerous and also most subtil, so diversly treacherous, that it can bee hardly avoyded. Other vices lay waite for us on earth, but this sets traps almost in heaven it selfe; it invades him on all sides that is busied in vertues: Yea the more holily one liveth, by this it takes to it selfe the more liberty, and rushes on so much the bolder, by how much the more defence it sees against it selfe; it encreaseth, and gets strength from our vertues. Every sort of Vermine, as Froggs, Mice, Mothes, Beetles, Wormes, and such kind of Creatures are bred of putred matter out of the earth: But this most filthy worme,

vaine glory, proceedes out of a
fresh and generous seed, out of
large almes, out of rigid fasting,
out of fervent prayers takes her
birth, and spareth, as *Hierome*
speakes, *No State, Order, or Sexe,*
and being overcome riseth up more
vehemently against the Conquerour.
Vaine glory is a strong Hecticke
sucking up the marrow, and
scarce ever, if it have possesst a man,
forsaking him, the first and last
vice wee have to overcome, in
Augustines opinion.

How sweet was it to the Prophet
Jonah, to repose at noone under
his shady Gourd? one little worme
confounded all that amenity. Af-
ter this manner our good works
flourish, like a tree spreading forth
his fruitfull armes, but as soone as
the worme of Pride bites this
Tree, all things in a moment wi-
ther. This little worme knowes
how to hide her selfe so, so privily
to gnaw, that they themselves
which swell with vaine glory, not
onely take no notice of it, but not
so much as beleeeve him which
notes, and gives them warning of
it:

it: This worme suffers it selfe to
bee driven away, and gives place
to the Charme, but presently re-
turnes. It is not sufficient that
vaine glory hath once shrowne a-
way, she returnes a hundred times,
a thousand times she returnes, and
often with the greater assault.
Therefore this venomous Serpent
is daily, and more often to be laid
at with sacred Inchantments. A
true Charme against this plague is
that of the Kingly Prophet: *Non*
nobis, Domine, non nobis: Not un-
to us Lord, not unto us; but to thy
name give the praise. Psal. 115. 1.
Whilst wee live, as *Bernard* ad-
monisheth, *Let not this Sacred*
Charme of the Hebrew King goe
out of our heart and mouth. But
who is so cheerefull to sing this al-
waies? Hee which in all things
is of sincere and right intention:
this exciteh, and makes quicke,
this teacheth to doe well, and dai-
ly to sing forth: *Not unto us O*
Lord, not unto us, but to thy
Name give the glory: to thine, O
Lord, not to our name, nor to our
merits, but thine: all things for the

greater glory of God. So necessary is a right intention, that without this no man can avoyd vaine glory; which rightly *Cyprian* calleth a most subtil evill, which penetrates the more hidden secrets of the heart, and insuseth it selfe insensibly in more spirituall minds. *Cyp. De ieiun: et ieiun: initio.* elegantly *Peter Chrysologus*, Vaine glory, saith hee, is a secret poison, the staine of vertues, the moth of sanctity. *Chry. Sermon 7.* Excellently *John Chrysostom*: O strong kinde of calamity, saith hee, O this furious disturbance, what the Moth cannot corrode, nor the Thiefe breake into, those things vaine glory quite consumeth. This is the Canker of the heavenly treasure, this is the Thiefe which steales eternall Kingdomes, which takes away from us immaculable riches, which like a contagious disease corrupteth all things so because the Diuell foresees it to bee an inexpugnable Fortresse, as well against Theeves and Wormes, as other warlike Engines, he subverts it by vaine glory. *Chry. in c. 22. Mat. Hom. 27.*

Behold

Behold even Heaven is not safe from these wormes. Christ perswads: Lay up for your selves treasures in Heaven. *Matt. 6. 20.* and yet neither so indeed are the things altogether secure, which are laid up there; vaine glory creeping behind with a thievish pace, privily asporteth the treasures already laid up in Heaven, unlesse a right intention bee set for their Keeper, which yet may not goe a nailes breadth from the riches committed to her trust: what good soever we have done at any time, whatsoever wee shall doe hereafter, let us fence on all sides with a most right intention, unlesse it delight us to spend our labour in vaine. The most difficult, as also the most excellent workes are of no moment, unlesse a good intention accompany: all labour is vaine, which a right intention commends not.

This God lookes upon in all our actions, to this hee will aime the reward. Scarcely is there a greater or more memorable designe, then for one to spend his

D 4

life

56 *Of a Right.*

life for another. But although one cloath a hundred Gibbets with his body, put on sixe hundred torturing Wheelles, purple a thousand Axes, and dye a thousand times, unlesse that bee done for Christ, in Gods cause, with a holy intention, hee may dye, but he shall never bee a Martyr; that shall profit him nothing unto heavenly glory. Not paine, but the cause, but the purpose maketh Martyrs; as *Hierom* witnesseth, *Hier. in c. 5. ad Gal.* The same reason is, in other things of greatest moment.

Since therefore the intention is of so great nobility, rightly in the divine Leaves is it called the heart. The heart is the beginning of life, such a life, as a heart. A man turnes into a beast, if a beasts heart bee planted in him; a beast turnes into a man, if a mans heart bee added to him. God would have *Nebuchadnezer* the King to bee made a Beast, and to live among them as one of them: therefore hee commanded, *Let his heart be changed from mans, and let a Beasts heart bee given him, Dan. 4. 16.*
but

Lib. 1. *Intention.* 57

but G O D would that this Beast should againe bee changed into a man, it was done: and, it stood upon his feet as a man, and a mans heart was given to it. *Dan. 7. 4.* Such is the intention, the heart of all things, which we doe.

Consider me here I pray you, the same sentence pronounced in two Courts. In the Court of *Hierusalem*, *Caiphas* the High Priest being President, in a full assembly of Senators it was said: *It is expedient for us that one man dye for the people, and that the whole Nation perish not. Ioh. 11. 50.* This the chiefe Priest Decreed, the rest subscribed.

The very same thing was Decreed in the Court of Heaven, by the most Holy Trinity: *It is expedient that one man dye for the people.* But this same decretory Sentence, was indeed in the Counsell of *Hierusalem* a thing of greatest folly and injustice; in the heavenly Counsell of greatest Wisedome and Iustice: there the Savage heart of *Caiphas*, and the Senators by his malice and envie was

D 5 stirred

58 Of a Right

stirred up, against this one man; but here the Divine Heart was carried with exceeding love towards this man. Thus the heart is the beginning of life; and even as the heart being hurt, death is nigh to all the faculties of the same: so no worke of man can bee tearmed living, which wants this heart, which is not for God: all labour is as good as dead, whatsoever is destitute of this living intention.

Appianus Alexandrinus relates a marvelous thing of two heartlesse Sacrifices. *Iulius Caesar* the same day which hee fell in Court, before hee went into the Senate, made the accustomed Offering: the beast opened, there was no heart. The *Southsayer* Prophecying, *I know not what of the Emperours death*, *Iulius* laught, and commanded anothe to be brought, and this also wanted a heart. Marvellous indeed, twice marvellous. *Cuero l. 2. de Divin.* And by what meanes could a Creature live without a heart, whether then at first consumed, or else wanting before? if before, and how did it live?

Lib. I Intention. 59

live? if then, and how was it consumed? Whatsoever the matter bee, a Beast offered in Sacrifice without a heart, was a sure messenger of Death; so also a worke without a right intention, is a dead worke; unprofitable, none. *Therefore keepe thy heart above all keeping, for out of it are the issues of life. Prov. 4 23.* Therefore how often soever wee undertake any businesse, either about to pray, or to heare divine Service, or to give almes, or to doe any other thing; let us care for this onely, and before all things, that such a heart as this bee not wanting to us in these actions, that by a right intention wee may doe all things for Gods honour. It is not vertue, nor any right deed, whereunto the best part of all, a right intention is deficient. Looke to your selves that yee loose not the things yee have wrought, but that you may receive a full reward. *Ioh. Epist. 2. 8.*



CHAP. V.

*Wherein a Right Intention chiefly
consisteth; where somewhat
of the Act and habite of
Intention.*

A Strange kind of Covenant, and almost incredible, if one should thus agree with another: We will enter into friendship, but for the establishment of a mutuall League, I will have thy Nose cut off: thy Nose shall bee to mee instead of Bonds, and Seale, and subscription. Yet this bloody and barbarous Covenant would bee more tolerable then that of *Naash* King of the *Ammonites*, with the men of *Abesh* *Gilead*, which requested they might bee taken into League, and so would serve the King. To whom *Naash* the *Ammonite*: *On this condition saith he, will I make a Covenant with you, that I may thrust*

Lib. I. *Intention.* 61

thrust out all your right eyes. 1. *Sam.* 11. 2. The cruell King would make the poore wretches wholly unfit for Warre, for the left eye was covered with a Buckler, the right hee would have thrust out. This therefore hee did, that not onely they should not know how to overcome, but also to fight.

Lucifer the King of Hell, enters into friendship with man upon no other condition, then that he suffers the right eye of a good intention to bee thrust out of his head, that single eye, to be directed unto God. As soone as this League is admitted, Satan sounds a triumph; hee overcomes a man very easily, and makes him his Vassaile, for hee wants that, which onely is to bee used against the enemy. Of this right eye, which Christ calleth *Single*, hath hitherto beene intreated, how necessary, and how without this nothing can please God. Now moreover wee will expaine, what is most agreeable with this eye, wherein chiefly a right intention consisteth.

There was a cause why Christ should

62 *Of a Right*

should reprehend his Disciples, wherein they seemed not at all to have deserved reprehension. The seventy, saith *Luke*, returned againe with joy, saying: *that even the Divells are subject unto us. Luk. 10. 20.* for indeed they had performed their parts with credit, and also had done miracles; were they therefore to bee sorry, or weepe for this? but yet Christ replies to their story. *Notwithstanding in this rejoyce not: Your doings O my Disciples, I mislike not; but this truly is not to bee lookt upon in your deeds, let not your intention tend hither, nor indeed is this fountaine of joy pure enough, although this bee a rare and great gift, admirable and magnificent, this power over evill spirits, yet this worke is not yours, but my Grace, nor does it belong to your safety that the spirits are subject, but to others. Others there be, and more excellent gifts, in respect whereof you may soundly rejoyce; you are to make most of this one thing, that you are in good esteeme with my Father: but rather rejoyce, that your names are written in the booke*
of

Lib. I. *Intention.* 63

of life. Luk. 10. 20. at this let all your actions, your joy leavell at this.

Behold how the Heavenly Physician hath wiped the ill-moystened eyes of his, and dried the fluxe of their not commendable intention. An ill intention alwaies lookes upon some fraile and vaine thing, and with that is viciously contented. A good and pure intent desires not but everlasting things, and if it bee the purest, onely God.

Wee said in the second Chapter, that to beware a fault onely with that mind, lest the fault may bee punished in flames, is an intention not to bee condemned, but by no meanes pure; nor of so great price in Gods estimation. And even as that Citizen is not of so good note, which precisely keepeth that Civicke law of not making Feasts out of the City, yet not for reverence of the Law, but for love of his mony; hee spares his purse, not his credit; for hee should drinke so much dearer then another in Country Tavernes, therefore hee rather Gormandiseth
in

64 *Of a Right*

in the City : so neither is that altogether the purest intention, to obey Gods Law for that end ; that it may bee lawfull to leade a life eternall in joyes : It is good indeed, and better then the former, but it savours of some selfe-love. It is the best and purest intention, and a truely *Single Eye*, which lookes upon God, onely so steadfastly, as that hee which hath this eye, may pronounce most sincerely of himselfe : *I will serve God, for God.* In this sense the Hebrew King heretofore cries out ; *And, whom have I, saith he, in Heaven, but thee ? and there is none upon earth that I desire in comparison of thee : My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* *Psal.* 73. 24, 25. For thee onely, O my Lord, will I willingly eschew all things, which thou hast commanded to bee eschewed ; gladly will I doe and suffer all things, which shall come in my way to bee done or suffered. That onely thing, *For thee Lord, for thee ; O my Lord, for thee,* is still, still fixe hundred

Lib. I *Intention.* 65

hundred times, and still a thousand times, yea continually to bee ingeminated. Let no day passe, nor yett houre, wherein we readily submit not our selves to labour, and even to any trouble, with a fervent repetition of this very thing in our mind : *For thee Lord, for thee ;* both to abstaine from this, and sustaine that : I am ready to doe this, and to endure that ; but *for thee Lord, for thee. For thy sake are wee mortified all the day long.*

Psal. 44 22. Rightly Bernard, Bern. Sermon 83. *Pure love, saith hee, is not mercenary.* It is not ignorant that reward will follow the worke, but it never aimes at that, nor therefore speakes well, that it may bee well fed ; nor therefore does holily, that it may bee copiously repaid. Pure Love sets God before it for a Pattern, which made all things for himselfe, and for his owne glory. *Prov.* 16, 4. It is altogether equall, that man should refuse to doe or suffer no thing for this same Lord and Maker : such was that heavenly Spouse, which saith that *Shee kept all manner of pleasant fruites,*

66 *Of a Right*

fruites, both new and old for her beloved Cant. 7. 13. The fruites new and fresh are, those which spring from the Grace of God in the new Law, such as are to love God, to beleeve and hope in God, to pray, to undergoe watchings, fasting, and other asperous things for God; and this is to Crucifie the old man with the affections and lusts, and these are those new and redolent fruits. The old fruits are those workes of nature, to eate, to drinke, to repose, to talke of Affaires, and such like, which yet are to bee offered together with the new; that even when wee are to doe these things, wee should never but say, *For thee Lord, I will eate and drinke, for thee will I rest, for thee will I doe all things, that I may please thee alone, although I displease all men.*

And albeit it be not hard to doe those workes of the first sort for Gods sake, yet those workes of the second sort is hard, whereas the inferiour ability of the soule, and more depraved nature, drawes to
it

Lib. I *Intention.* 67

it with an incredible affection, whatsoever it knowes gainefull and pleasant to it selfe; hither it wholly hasteneth, and does that of all that it may not fare ill, and if left to it selfe, serves its owne turne most carefully. Therefore shee is to bee compelled by force, Nature, that she permit all those things to be done for God; that therefore onely a man may bee willing to eate, drinke, speake, sleepe, because that pleaseth God; all in that manner as shall bee pleasing to him. And this is it which holy Paul so seriously commending: *Whether therefore saith he, yee eate or drinke, or whatsoever yee doe, doe all to the glory of God. 1 Corint. 10 31.*

Basil demandeth, By what meanes (I pray) may one eate and drinke to the glory of God? To this his owne question hee answers after this manner: *Let him come to the Table with a minde not to loose, and gaping onely after the meate, which onely may command, bring away, bring away, the meate is my owne, I dip in mine owne platter, I live at mine owne cost, therefore I will*

68 *Of a Right*

will take care that I may doe well, and feele my selfe live. We must not so speake, nor so eate, but resolve this in our minde: I have G O D my overseer, therefore I will take meate in that manner, that none bee offended therewith, Gods glory not diminished: I will not bee the slave of my belly, that here I may follow pleasure onely; neither indeed doe I live that I may eate, but eate that I may live: and may bee sit to take paines. In a word, hee that will take repast without offence, let him never eate and drinke, but doe the same to the praise of God; For thee Lord, for thee will I eate and drinke; thee will I seeke for mine end in all things.

But is this to bee our cogitation at that very time when wee come to the Table? It is to bee noted here, that there is one intention which is called *Actuall*, another which is called *Virtuall*; the *Actuall* is, when one offers to God that which hee doth whiles hee doth it, or whiles hee begins to doe. And surely with this intention wee must begin every day, before
we

Lib. I Intention. 69

wee doe any thing, by offering to Gods glory, whatsoever wee are about to doe.

But it is expedient to set before God not a confuse company of workes, and all on an heape, but expressely and premeditately the actions of the ensuing day in this manner: *My God, whatsoever this day I shall speake, or doe; yea whatsoever I shall thinke, I offer wholly to thee: These and these prayers, that and that businesse, those and these my affaires I consecrate to thee; nor desire any thing else, then whatsoever I shall performe this day, every houre, my God, may wholly turne to thy honour.* This intention whilst it is thus conceived in the morning is *Actuall*, for then the will is in operation. With this so begun one goes into the Church, into the Market, into the Court; or say into the Tennis-Court, any place of honest Recreation, nor thinks any further, that hee goes hither or thither for Gods honour: and then his intention which in the morning was *Actuall*, beginneth to be *Virtuall*, if so bee that any power thereof

thereof sticke fast in those remote actions, even as a stone being flung with the hand, whirling aloft through the aire, is swayed, and carried not with his owne weight, but by force of hand. Heere the perpetuall custome of the Saints is to bee noted, who not contented with that matutine Resolution, to congeest all their deeds as it were upon an heape, and so deliver them to God in grosse, but as often as they take any new matter in hand, sooften they renew their intention, alwaies repeating that with themselves: *Lord, I will doe this for thee, for thee will I labour, I will think this for thee; for thee will I hold my peace now, and now will I speake for thee.*

This is the perpetuall course of upright men; and there are Divines which deny the said matutine intention alone to bee sufficient, to consecrate all the actions of the day to God. For it is necessary, that the *Virtuall* intention at least wise perswade and promote action: but what enforcement is there from the morning intention, when one at noone

comes

comes to the Table, being admonished by the time, by hunger, by custome, without any remembrance of God, or the Divine Honour. There is not in that matutine purpose any other strength, then that thereby the things be thought good, which afterward are done as it were by command thereof; but those things onely are put in execution, which proceed from hence by a force not interrupted: but that againe oblivion, cogitation, or diverse naturall action breaks off. From hence it appeares, that it is not sufficient for a righteous man, so as to worke deservedly in all his actions, to offer himselfe wholly to God in the beginning of the day, with a purpose of doing all things to his honour: but it is necessary that this purpose be effectuell, & hereunto a generall intention is not enough, but it is requisite, that it bee peculiarly set downe, as for example: A summe of mony to bee given to the poore, which moreover by the vertue of that purpose may bee distributed. This is the mind

of

of Divines. *Thom. l. 2. q. 144. Art. 4. Bonavent. Dist. 41. Art. 1. q. 3. Et aliorum.*

From hence also it is cleare, why Christ to good deeds promised a reward of glory, yet not without this Appendix; *if they be done for his Name sake.* A purpose conceived in the beginning of the weeke or the day, of doing all things for the love of God to his glory, is truly an Act of Charity and Religion, so much more excellent and of greater worth, by how much the more ample and extended object it hath; yet it puts not the excellency thereof upon all the actions of that day or weeke; for, that the workes following out of such an act, may procure Gods love and heavenly glory, it is necessary that they be effects thereof; out of a good intention either actuall or virtuall are the things, which proceed from her power, as a Tree springs out of the seed. As if a man bee going some farre journey, about a matter undertaken for Gods glory, all actions to be exercised in the way, or labours to be endured

endured, shall bee of singular good estimation, if those bee exercised, these endured out of the strength and necessity of that purpose never recalled. And that wee may summarily speake; the worke of a righteous man gaineth eternall glory, if it bee governed by the act of charity, or a right intention, and bee referred to GOD, as to its last end, either by the present act of a good intention (which is to bee actually referred) or by the fore passed, from whence it may proceed as from the moving cause, which is to bee referred virtually.

Therefore, if wee desire to imitate the examples of the righteous, if wee doe out of vertue, if to consecrate all our actions to God, let us by no meanes bee weary of this not laborious endeavour, but with a matutine purpose renewed oft through the day, and with an actuall intention (which goeth with a surer foote then the virtuall) let us direct all things to God. How often doe mechanicall Worke men examine
E there

their worke by a true square, leuell, rule? how often in a day doth the Carpenter, or Pargetter with his rule prove the lengths, with his square Angles, with his plummet the altitudes? how often doth the Statuary, Mason, Stone-cutter apply his Compasse? how often doe Architects, Picture-drawers, Mathematicians measure all things, every way by their Wand or Line? so let Christians examine all their doings by the plumbe-rule of Gods holy will, that they may not bee deceived or erre, and least some oblique intention creepe in, and deprave all their goodnesse.

It is most gratefull to God, in all and every action, to apply the line of his Divine honour after the aforesaid manner. *Blossus* reports of a holy Virgin admonished by Christ, that shee should consecrate all her doings one by one to him, not onely her reading in generall, or writing, but the words she was to reade, the Characters she was to write; nor onely the meate or drinke which shee was to take,

but

Pertude

but the morsells which shee was about to eate, all the words she was ready to speake, all the steppes shee was to goe, all the breath which either sleeping or waking shee was to draw, shee should offer with a singular affection. *Blossus* *instit. spir. c. 9.* What other thing is this, then to require that a hundred peeces, which are owing to another man, should be told backe by every halfe penny and farthing? But why doth God require such a strict reckoning of us, as wee note in that speech of Christ, *that men shall give an account in the day of Iudgement of every idle word. Mat.*

12. 36. It is not for us to aske, why God would have this or that, (*for who can say, why dost thou so?*) *Job. 9. 12.* But yet the reason is at hand: God will have men to bee exquisitely carefull of his service, vigilant, industrious, and to bee attent upon his whole worship, which may performe that they ought not loosely, perfunctorily, or in a gaping sort, which may never halt in their duty, halt before their best friend, and doe

E 2

nothing

76 *Of a Right*

nothing dissolutely, but looke to all things most studiously and diligently, which day and night may doe nothing else, then seeke how to please their Lord, which strive with all their paines and abilities, to approve themselves to him, whom they desire to please.

This contented industy of man, is acceptable to God, even in the smallest things. Palladius Bishop of Helenopolis, of himselfe a young man, On a certaine day, saith hee, I came to Macarius of Alexandria very pensive, and said unto him: what shall I doe, father, my cogitations afflict me daily casting in that: thou dost nothing, get thee gone, all thy deeds are in vaine. To these Macarius answered: say thou to thy imaginations, I keepe the walls for Christ. What I beseech you is more easie then to keepe walls, which not onely not run away, but not so much as can bee stir'd out of place? and yet this very keeping of the walls is greatly to be esteemed, for that single eye sake which is cast upon Christ.

There are two things in every sin, Aversion, and Conversion, or turning

Lib. I Intention. 77

ning away, and turning to. Hee which doth against reason, Conscience, Gods Law, turnes himselfe away from God, as a degenerate untoward Sonne from his father standing against it, and reclaiming with a loud voyce: stay sonne, stay at home, stay: Hee nevertheless running out of the house thrusts himselfe into some Taverne forbidden him by his Parent. This refractory young man is a double delinquent: hee gets him gone from his father, and goes into the forbidden stews. The very same reason is of all more grievous offenders. Hee to whom his owne lust, or dignity, or purse is of more regard then Gods Law, very easily contemneth Gods Commandments, hee will not be driven from the doore of that hee loves, therefore hee turnes him away from God, and runs after unlawfull things; this man forsooth after money that man after a Harlot, the third after other forbidden pleasures. But which of the two is more grievous in the offence of the rebellious sonne, whether his running out from his father, or his going into a noyed House?

E 3

surely

*Palladius
c. 20.*

Turned.

78 *Of a Right*

surely this flight from his Father seemes more grievous, as it were the cause of his fault following : even so in every sin, Aversion from God is the greatestt evill, and the Originall of the evills proceeding from thence. After the same manner plainly in every vertue there are two things to be respected. Let the example bee pious liberality to the poore, wherein is seene, both a bountifull hand towards the needy, and a minde turned to Christ, whom it desires to please, and whose Law hee wisheth to performe, which is liberal to the poore in that manner, but yet this conversion to Christ is of more worth then that other, and procureth very much grace to every affliction. As much therefore as thou intendest, so much thou dost.

CHAP. 6

Lib. I *Intention.* 79

CHAP. VI.

*Whether a good or Right Intention
can make an evill
worke good.*

God giving a Sacrifice in command to Abraham : Take me, (saith hee) an Heifer of three yeares old, and a shee Goat of three yeares old, and a Ramme of three yeares old, and a Turtle Dove, and a young Pigeon. Genes. 15. 9. God will not have a Pidgeon alone, unlesse a Turtle Dove be joyned with it, to wit, that Bird which belongs to the kinne : hee admits not a Vultur, not a Lapwing, not a Hawke, into the Society, but a Turtle Dove; for indeed God requireth, that to all things which wee offer unto him, wee adjoyne the Dove, a sincere Intention : but if any one to this Dove joyne a

E 4 stinking

stinking Lapwing, hee shall offer a most ingratefull Sacrifice. Let the Turtle bee with the Pidgeon, let a deed every way not evill be with a good intention: otherwise the Pidgeon and the Lapwing are joyned in unequall marriage. A good intention, and an evill worke, is a hatefull Sacrifice to God. From hence it is manifest how unwelcome a gift comes to the Almighty from him, who takes from some to give to others, or as wee say, robbes *Peter* to pay *Paul*, which clothes the poore, but steales cloth and leather for these Garments. This is nothing else, then to thrust the Pigeons and the Lapwing into one Sacrifice, to goe about to cloath an evill worke with a good intention, which is nothing so. But thou maist not without cause aske the question: why can not a good intention make an evill worke good, when as an ill intention may make a good worke evill? From whence I pray hath an evill intention so much force, that it can corrupt even the best worke, whereas a good intention is not

of

of so great strength, that it can heale an evill worke? A good worke is contaminated with an ill intention, and how comes it to passe that an evill worke cannot be amended by a good intention? if fasting out of covetousnesse bee of no worth, why is not the stealing of Bond-men out of mercy a thing of some desert? most clearly Christ: *If thine eye (saith hee) be single, thy whole body shall bee full of light: but if thine eye bee evill, thy whole body shall be full of darkness.* It seemeth therefore in equall right, that a good intention should bee able to performe in an evill worke, what an ill intention can in a good worke. Wee answer, according to Saint *Bernards* meaning: *Two evils are stronger then one good: where a good intention is not, although the worke bee good, there are two evils, namely an ill intention, and deceiverable error.* For examples sake: I abstaine in a manner three dayes from drinke, and take it very sparingly, for there is too much to me a not used inker, that I may answer him at his owne mea-

E 3 6202

82 Of a Right

pons, for the present I drinke lesse: that afterward I may drinke more largely.

Here is a double evill : the first, an Ill Intention. I suffer thirst for drunkennesse sake : the other, an error of Faith, which perswades mee to beleve that this temperance of liquor will not displease God. And here is a good worke joyned to a double evill, Intention, and Errour, which elegantly Bernard : That the eye saith hee, be truly single, where is required charity in the intention, and truth in election. *Bern. De Præcept. et dispens.*) But now where there is an evill worke with a good intention, the intention is the onely good, all the rest are naught. Hereupon though this leaven bee good, it is not of such strength, as to penetrate and change an evill lump into better. It is well knowne, *In asymbolaes*,

Things such as are Fire and Water, the voyd of a Transmutation is not easie : to ny likenes, thinke well and doe ill, are *Asymbolaes* in the highest degree. It is not sufficient to a good action, to thinke that it is good ; it is also necessary

Lib. I Intention. 83

necessary that there be no error or deceite in it : To an evill action it sufficeth that one onely part thereof bee evill. Most divulged is that of Saint Denis. *Bonum constat ex integrâ causâ, malum verò è quovis defectu* : Good consisteth of an intire cause, but evill out of every defect. Which Seneca confirming, Adde now hereunto, saith hee, that nothing is done honestly, but with what the whole minde hath beene present and intent upon, what it hath gaine-said with no part of it selfe. Seneca. Epist. 82. prop. finem. To walke well, saith Hierome, men must goe in the middle and beaten path : to doe good with an ill intention, is to bend too much to the right hand ; to doe ill with a good intention, is to decline too much to the left hand^o whether of these bee done the Devil greatly cares not, so either of them bee done, so the Traveller bee led out of the mid way, whereas that is ever the course of vertue ; that which exceeds doth as bad, as that which faileth.

Gregory Nazianzen confirming what hath bin spoken or may doubt
saith

saith hee, *that it is a thing of greater skill, to restore health to the sicke, then to take it from the sound; that it is harder for bitter liquor to become sweet, then sweet Wine to become bitter; for to this there need but a few drops, to that a huge Tub is scarce sufficient. It is a Rule in Logicke: The conclusion followeth the weaker part, where a good intention, and an evill worke is, the whole conclusion is naught. So it is a trick and meeke coufenage, to goe about to set forth an action of it selfe naught under a good end, to desire so to cover vice with a good intention, as that God may take it for vertue. Excellently Gilbertus, What when a good deed is pretended, saith hee, and not good indeed, but the contrary is wholly intended, shall this eye bee called darke all over, or dimme in part; To me indeed it rather seemeth quire blind: For although light bee deputed in the worke, yet none is acknowledged in the intention. But how is the intention good which wisheth not good? or how single, which bideth it selfe under a bare shew of goodnesse?* Gilbert

Blacketh

bert Serm. 22. in Cant. D. Bernardo in hoc labore succenturiatus. *He which recalls to memory the state of former yeares, and weigheth the horrible troubles of the Christian World, and the most grievous rebellion of so many Provinces, will perhaps favourably descend to that opinion, as to suffer himselfe to be perswaded, that many of the rebellious were deluded with a most honest end.* Purpose: *How great a clamour was there of the parties calling to Armes, and animating one another with mutuall encouragements, but for what end, with what intention? what store mightest thou have heard say: That the Word of God may grow, that the Gospell may be propagated. Many I doubt not, deceived themselves with most holy words, which had this one thing in their mouth: Wee fight for God and the Gospell. But O good sirs, if indeed yee fight for God and the Gospell, why doe yee rise up against the lawfull Magistrate? why without apparent cause, doe yee so cruelly bend your forces against these and these? This is against God, against Gods* Word,

86 *Of a Right*

Word, this the Gospell forbids. The Word of God is not pleased with Seditions, nor with tumults, nor with rebellions : neither is any evill to be committed, that any good may come of it. Therefore let goe the most specious Titles, you shall never cloake as you thinke, a most wicked worke with a good intention. A good end and a naughty meanes are ill joyned together : the Lapwing and the Dove are no pleasing Sacrifice to God. To take by maine force from one what thou maist give to another, is a thing forbidden. A good intention shall never put true honesty upon an evill deed.

In like manner, did not they which murdered the Apostles, purge the deed with an excellent intention? Christ premonishing in a most cleare Prophecie. *The heave commeth saith hee, that whosoever killeth you, will thinke that hee doth God service. Ioh. 16. 2.* For indeed therefore were the Apostles killed, that religion should not be innovated, neither strange worship brought into the Provinces. Thus they overlaid a most grievous

Lib. 1. Intention. 87

vous crime with a most vertuous Title, for there is scarce any kind of unrighteousnesse, which may not bee covered with a mantle of honesty.

This is to bee most apparently scene in *Saul King of Israel* : one would have sworne that the King was reprehended by *Samuel the Prophet*, more out of passion then reason, that *Saul* dealt providently and with a good minde. The matter went thus. It was commanded *Saul*, *Goe and smite the sinners the Amalekites, and utterly destroy all that they have.* God required that men and Beasts together should be put to utter destruction. *1 Sam. 15. 3.* But *Saul*, and the people spared *Agag*, and the best of the *Sheepe*, and of the *Oxen*, and of the *fatlings*, and the *Lambes*, and all that was good, and would not utterly destroy them : but every thing that was vile and refuse, that they utterly destroyed. *v. 9.* *Samuel* therefore comes to him, And what meaneth then saith hee, this bleating of the *Sheepe* in mine eares, and the lowing of the *Oxen* which I heare? To whom

Saul :

Saul : They have brought them from the Amalekites, saith he, and the people spared the best of the Sheep, and of the Oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. What harme I pray is here ? is not this a very good intention, to Sacrifice them to the Lord thy God ? Is not this to doe wisely, to spare the best things for use of the Sacrifice, and to consume all the rest that was refuse ? But notwithstanding Samuel weighing this fact in another Balance, Wherefore saith he, didst thou not obey the voice of the Lord, but didst fly upon the spoile, and didst evill in the sight of the Lord ? Yea, I have obeyed the voyce of the Lord, saith Saul, and have gone the way which the Lord sent me. To whom Samuel, Hath the Lord as great delight in burnt Offerings and Sacrifices, as in obeying the voice of the Lord ? Didst thou feare the people ? but God thou oughtest more. Hast thou offered these things to the Lord ? but obedience is better then sacrifice. Didst thou thinke that Gods Commandements are to bee ta-
ken

ken in a more favourable sence ? but Rebellion is as the sin of Witchcraft. Didst thou imagine God not to command that so strictly ? but stubbornnesse is as iniquity and idolatry. The summe of summes is this : Thou hast done foolishly my Saul : disobedience cannot bee defended with a good intention. To steale Leather closely, and to make shooes of it for the poore, is almes worthy of a halter.

Of the same kind is this : The Master calleth presently for his Servant, which then being drunke, and not able to stand on his leggs, another of the Servants to excuse him ; Master, saies he, hee is not well : Here he lyeth, as he thinks honestly. But is this lawfull ? not at all, a lye is the enemy of truth, it is a fault, although thou cast the cloake of a good intention upon it. It is true indeed which Bernard gives us to understand : *A good intention excuseth a word or deed which is not so very good, Si non a toto, saltem a tanto, if not wholly, yet at least in part ; to make it bee the lesse fault in him, which*
loves

loves the right, and does the wrong unmittingly. Bern. l. de precept.

In how great a straight was the most chaste *Susanna*, when she was taken alone in the Garden by the two Elders lying in waite for her? the losse of good name and life was present before her eyes, nor yet that shee might not loose her good name and life, could shee bee drawne to commit Adultery, and forgoe her right intention to God. *Daniel 13.* After the same manner does one seeke recreation of minde: he seekes here a thing not unlawfull, a good intention, but if hee set two together by the eares to fight, or wrangle, he shall never defend his ill deed with a good intention. Hee doth the same, which keepes wild Beasts to hunt for lawfull sport, but this is to the dammage of his Neighbour, and divers others, whose Corne hee treads downe, and spoiles their grounds: here indeed is a good intention, but an evill action by no meanes excusable, just like a stolen Hide, and shooes given out of it for an almes.

Augustine

Augustine confirming all this elegantly. There is much respect to bee had, saith hee, for what cause, for what end, for what intention a thing is done; but those which wee know apparantly to bee sins, wee must not doe with any pretence of a good cause, not for a good end as it were, nor as if with a good intention. And to distinguish workes good of themselves from others, which are neither good of themselves nor evill, hee adds; *Because those workes of men, even as they proceede of good or evill causes, are now good, now evill; which of their owne nature are not sins.* But whereas the workes themselves are sinnes, as Thefts, Whoredomes, Blasphemies, or such like, who is it that can say, These things must bee done for good causes, either to make them no sinnes, or which is more absurd, to make them righteous sinnes. Who is it may say, that wee may have somewhat to give the poore, let us steale from the rich, or let us sell false Othos, especially if the harmelesse bee not hurt thereby, but the wicked throwne

throwne downe the rather by the sentence of the Iudge? for two conveniences are wrought by the sale of this one lye, that so both mony may bee got to sustaine the poore wick, and the Iudge deceived, that a man may escape punishment. Why doe wee not suppress, although wee can, true Wills or Testaments, and put false in the place? that unworthy people may not have Lands or Legacies, which doe no good out of them, but rather they by whom the hungry are fed, the naked are cloathed strangers entertained, captives redeemed, Churches reared? why may not those evils be done for these good things sake, if for these good things sake, neither are those things evil: Who may say these things, but hee which endeavours to turne the world and all rights and customs upside downe? *August. Tom. 4. l. Contra mendac. c. 9. ante med.* Therefore in *Augustines* judgment, no evil must bee done, although wee hope a manifold good will come of it. But *Augustine* making this Objection to himselfe: *Some*

man,

man, saith hee, will say, therefore any Thiefe whatsoever may bee compared with that Thiefe which stealeth with an intent of mercy. Who can say this? but not any of these two is therefore good, because one is worse, for he is worse which steales for covetousnesse, then hee which steales for compassion: but if all theft bee sinne, wee must abstaine from all theft. *Lib. antedict. c. 8.* After the very same manner wee may say with Saint *Austin*. If every lye bee a trespassse, wee must avoyd every kind of lying, whether it bee the lye of Honour, or the lye of Office, or the lye of compassion. For Service witnesse the same Saint *Austin*, If wee lay open this way to sinnes, to commit lesser, that others may not commit greater, all vices will enter in and raigne without bounds or limits, an infinite compasse. To be wise in this manner, what is it else, but to play the foole, or rather the mad man?

How ill therefore doe Parents provide for themselves and their Children, whiles they gape after all kind of gaine, that they may not leave their issue in a meane estate?

State?

state. A good end, to encrease their Childrens living, but an evill deed, to steale out of the poore mans Boxe, to rob the Spittle, to hunt after all kind of advantage.

In the yeare nine hundred forty nine, *Thuis* King of *Hungary* with a mighty Army invaded *Italy*. King *Berengarius* cast about how to free the *Italian Coast*, and to repell the enemy; a good end, a very good intention, so hee had used a good meanes in the businesse: but surely he tooke no good course, hee did so pill the Temples and Houses of the Commonalty, that from all parts hee shaved a mighty treasure, out of which the *Hungar* could easily measure ten bushells of mony, whatsoever remained hee kept to himselfe, being made richer even by meanes of his enemy. *Luitprand. Ticin. l. 5. Hist. c. 15.*

So also when one desires to be cured, and made well of his disease, a very good end: but hee sends to Fortune-tellers, and Prophets, to Diviners, and Wizards; to Conjecturers, and Magicians,

this

this now hee doth very ill, neither shall hee cleare his offence with an honest end. So one sues for an Office, Calling, Dignity; hee desires to rise, an end in it selfe not evill. *If a man desire the Office of a Bishop, hee desireth a good worke. 1 Tim. 3. 1.* but if hee goe about this, least a poorer, though a fitter man then hee come before him, if hee bee free of his monie and gifts, if after much bestowed hee promise more, and so climbe high by Silver staires, or if otherwise he remove another out of his place, that hee may succeed into it himselfe, they are naughty deeds, although that which hee affecteth be not evill.

So some body else desires an end of a suite at Law, surely hee longs for a good thing, but because hee anoynts these and these mens hands with silver, and drawes them with bribes to his side, therefore hee corrupts and destroys a good end with base liberality. Evill is not to bee done, that good may come of it: I may lawfully goe into a Chamber, but not through the

the

the windowes. So all actions which are destitute of Christian Prudence, shall never put on the credite of true vertue, although they bee done with the best intention. Without Prudence no act is good. *Bee yee wise as Serpents. Math. 10. 16.* Nor does it excuse to say: I thought it was to bee done so, I thought not this hurt would have followed, I thought this man was to bee punished. He was as thou saiest, worthily to be corrected, but not to bee defamed, not so rigorously handled. *Many have the zeale of God, but not according to knowledge. Rom. 10. 2.* The *Jewes* were carried with that fervency to the Law of *Moses*, that wheresoever they could, they went about to extinguish the honour of Christ: behold under the great zeale of the Law, did lye their hate of the Law Maker. But if a good intention cannot thoroughly correct an evill action, what will it bee to adde an evill worke to an evill intention? if to use good things ill be evill, to use evill things ill will bee worst of all. The hea-

venly

venly Spouse is praised for the comlynesse of her cheekes. *The cheekes are comly. Cant. 1. 10.* No body is beautifull, in *Bernards* estimation, which hath one cheeke blobbed, or is like waxe, it is necessary that both of them smile with a lovely colour. Study saith hee, *to have both these cheekes of thy intention beautilous. Bern. Serm. 40. in Cant. post med.* For it is not enough that the intention be good, but beside this a good action is required, or at least that which is not evill. Wee must aime at this marke, to doe all things with a most sincere intention. Nor let us love to be deceived with such specious pretences. *Howsoever I am of a good meaning I have reasons and causes for that matter; I did this and that out of this or that inducement.* I pray let us not deceive our selves, wee shall not get credit to our actions by words, hee is good to small purpose, which is good but from the teeth outward. And truly it is to bee feared, that many times there is little vertue, besides that flattering conceite which beguileth

F

es.

us. Affection too too frequently overswaies our judgement. And as often as wee are driven upon this or that, either by custome, or some sudden motion which is not good, notwithstanding wee vainely give out that: to Gods glory. Therefore examine thy selfe, I pray good Christian, whether indeed the glory of God hath moved thee to this? or whether some thing else were the cause of it? or whether custome or thine owne affection lead thee hereunto: And how comes it to passe that thou canst make such hast, yea and runne to the Table, to gadding, to sport; but to those things which are thy duty, and the part of vertue, scarce goe or creepe. Is this to goe about all things with an even pace for the glory of God? Beleeve mee, such manner of speeches as these are commonly meere pretexts, whereby wee shall never excuse our evill deeds to GOD. What I said I say againe: GOD will have the Turtle to bee joyned with the Pidgeon, not the Lapwing.

A

A worke every way not evill to bee with a good intention; not directly contrary, no obliquely, but just for his glory.



CHAP. VII.

What are the degrees of a pure and Right Intention.

EXperience teacheth, that water which floweth from an high place, although it take the course by diverse turnings and windings, meander-like, yet at length ascends to the height of the first fountaine, and is equalled with the originall Spring, as is to bee seene in diverse Conduits. The very same in a manner wee may observe in the actions of men, which all flow from the intention, this is the source and fountaine thereof, for whereas no man doeth with reason, which doeth without intention; by how much

F 2. higher

higher then the intention is, by so much also the action: for truly our actions doe sometimes let downe themselves into a deepe Gulfe, and runne headlong into a profound valley, and as it were quite lose themselves.

And that there have beene some religious men, which being delicately brought up, accustomed to no other then pretious garments, to no other then dainty fare, onely to honourable affaires, would have thought it a terrible trespasse before, to handle a Besome, to sweepe a floore, to make cleane but one little Pot. But when they have taken a religious life upon them, accounted it an honour and a pleasure, to doe all those things, and farre baser very readily. So Saint *Iohn Damascene* formerly the Kings chiefe Præfect of his Court, afterward a ragged Monke, was found by a great man making cleane very Sinkes. Behold into what a profound depth did this water precipitate it selfe! but like as a Torrent falling from some steepe place, recurs to his foun-

Scouring

taine,

taine, so these actions also though the vilest, because they have a lofty Originall, because they are undertaken for Gods sake (for from this intention they issue) therefore they come home to their Originall, and returne to their first fountaine, they take their end and reward both from God, from whom they tooke their beginning. So much maketh for advancing the most contemptible actions to greatest dignity, to have the highest intention, which is God himselfe. And hereof we have spoken hitherto, It remaineth to shew certaine degrees therein, and those three; to ascend the uppermost and loftest of all these, will not bee hard to him that is willing. These degrees I now assigne in order.

The first is, in all things so to attend the honour of God onely, that all affection to these transitory things may be put to death, by earnestly respecting that onely which may please the Lord. Hee which in hot weather comes home weary of long travaile, suffers all the burden of his Garments to

F 3

hang

At ran-
dome.

hang loose about him, puts off his Hat, throwes away his Cloake, openeth his Doublet, undoes his Coller and his Girdle, so exposeth himselfe to take the coole aire. In like manner whose heart is inflamed with God, hee easily puts off the affection, which formerly hee bore to these fading things. *Bernard* of the inner house, *For how* saith hee, dost thou perfectly love, or art loved unlesse thy mind bee carried upward in desire of true goodnesse? *Bern.* 1. artedist. c. 62. sine. Collect thy selfe to thy selfe, and rest in the onely desire of God. And here the saying of *Saint Austine* is most true. *Hee loves thee the lesse, O Lord, which loves any thing beside thee.*

Esther that mighty Empresse, which had *Assyrians* reigning over an hundred and seven and twenty Provinces in her power, which might have flowed (if shee would) in all kind of pleasures, yet notwithstanding: *Thou knowest O Lord*, saith shee, *that I hate the glory of the unrighteous, and abhorre the bed of the uncircumcised.*

Neither

Neither had thine Hand maid any joy since the day that I was brought hither, but in thee O Lord God of Abraham. Est. 14. 18, And this is the first degree of a pure intention. *To depart from the love of created things.*

The second is, *A departure from ones selfe.* This teacheth by what meanes one may not bee mindfull of himselfe, but account it the onely pleasure, to bee satisfied with the Will of God onely. Even as it is a marvellous delight to the blessed in Heaven, to see the Will of God taking its course through the whole world, and even through Hell it selfe as it were with a still

Without
stumbling.

F 4 unto

unto the Lord, for hee is good. *Psal.* 118. 1. O give thanks unto the Lord, not because hee hath made me of a Shepherd a King, not because hee hath made me of a poore man a rich man; nor therefore because hee hath promised to give mee so great things besides. But confesse unto the Lord, because he is good, because his mercy endureth for ever. This is another degree of a pure intention, yet not easily to be exceeded by that which the Kingly verse thus noteth: *Men will praise thee, when thou doest well unto them.* *Psal.* 49. 18. In this degree therefore one forgets and forsakes himselfe, which is not so ready at hand with all men: for it is not hard to forgoe ones goods, but very hard to forgoe ones selfe. This forgetfulnesse of ones selfe consisteth in vertue.

The third is, when a man serveth God, not onely that it may please God, for yet this also hath I know not what humane respect in it, but because God pleaseth him in this service, or it pleaseth him to serve God in this manner, or because

cause God is good, that hee vouchsafeth to accept of our endeavours, and sheweth himselfe to bee taken and contented therewith, The divine Psalmist, *I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely, Thou O God hast taught mee from my youth up untill now: therefore I will tel of thy wondrous workes.* *Psal.* 71. 14, 15. I truly am a man unlearned, for I have not knowne Literature, but I doe so well understand Gods Omnipotency and Iustice, that I have nothing more frequently in my mouth: I will therefore most gladly serve this so good, so potent, so just a Lord, and for that cause will I serve him, because he is so good, so potent, so just. *Bernard*, O pure, saith hee, and spotlesse purpose of the Will, and indeed so much the more spotlesse, as there is lest in it no mixture of her owne. *Sic affici desiderari est*: to bee so affected, is to bee desired. *Bern. de dil. Deo.*

Qualified

Christ about to charge the first of the Apostles, very accurately
F 5 stirring

stirring up this purest intention in him. *Peter*, saith he, *lovest thou mee?* This now I doe, that I may commend the care of my Office to thee, and commit my sheepe to bee fed, but thou canst not execute this duty, and undertake my part, without a most pure intention. Therefore my *Peter*, *lovest thou mee?* neither did Christ before asigne this charge to him, then he had three times plainly pronounced, whether his heart, eyes, and intention went, and had said, *Lord thou knowest that I love thee.* At length Christ: Therefore my *Peter*, if I doe so much please thee, and thou wilt serve mee for mine owne sake, now I commit my Flocke unto thee. *Feed my Sheepe.* *Ioh. 21. 15.* O Prelates, O Bishops, and Arch-bishops: O Princes, O Magistrates, and Presidents, O Iudges and Guides of the people, take heede whither your eyes, whither your mind and intention is carried; see what yee seeke, whether your selves and a prey of your subjects, or else the safety and good of your Subjects: Marke

Marke whether yee plead rather your owne cause, or the Common Wealths: consider, I pray, whether yee looke after God and his glory, with a most pure intention in all things. *Be wise now therefore O yee Kings: bee learned yee that are Iudges of the earth.* *psal. 2. 10.*

The Emperour *Augustus* in times past dismissed a young man from the Warre, which carried not himselfe like a good Souldier, and when the yong man required, what answer hee should give his Father at home? *Augustus* to him againe, *Tell him*, saith he, *that I doe not please thee.* He would have said, *Thou dost not please mee, therefore I can very well bee without thy service.* Wee Christians, let us doe so with God, that every one may thinke thus for his owne part: Lord, I desire to serve thee, and will serve thee to the utmost of my power, because thou pleasest me exceedingly in all things; for that cause, my Lord, plainly for that, and with this very intention will I serve thee, as long as I live, and set all my veins to worke up-
pon

pon this, that I may spend all my desire, and my selfe wholly upon thy service, because thou canst not but please me. This is a sincere and pure intention indeed, this is *Midas* his rod, turning all it touches into gold.

But this intention because so pure, therefore also so delicate and impatient of all mixture. Gardiners know that some fruits are spoiled onely with a fall to the ground; scarce any faire Apple, or Peare falleth from the Tree, but it gets some scarre, and shewes it selfe hurt. A sincere intention is a tender fruite, and is marred but with one dash against the earth. To serve God, for feare of eternall punishment, is not a thing forbidden, nor is this feare, evill, but yet it is servile: unlesse it were good.

David had not well said, *My flesh trembleth for feare of thee, and I am affraid of thy judgements.* *psalm.*

119. 120. Notwithstanding Divines say, that hee should sinne, which should thinke in this manner, if there were no Hell, I would commit this offence, for such a thought

thought would proceed from a perverse will. To serve God in hope of an eternall reward, is a better mind then that before, yet not the best. I have inclined my heart to keepe thy Statutes alway even unto the end. *propter retributionem*, for great is the benefit thereof, according to *Hieromes* Translation; or as we finde it *psalm.* 19. 11. *In keeping of them there is great reward.* To serve God for Gods sake, this is the best and purest intention of all. *O give thanks unto the Lord, for hee is gracious: because his mercy endureth for ever.* *Psalm.* 118. 1. This last intention is continually to bee inculcated by all men, for the greatest respect is to be had, with what minde one doth all things: at this point lyeth the eternall, exceeding great recompence of reward

There was one which was about to counsell his very good friend, did first demand of him: *Hast thou I pray any silver which is pure and unmixt?* I have, saith hee, five hundred Florens more or lesse. Hee againe: *If thou wilt heare me,* saith

110 *Of a Right*

saith hee, *Doe not turne it into cash, but prepare it for some other present*: Should I give it for a present, saith hee? my meanes will not beare this. He once againe: *My deare friend, saith hee, thou shalt give it in this manner, and grow rich by giving. Beleeve mee, to bestow filly, is the way to bring encrease. Thus thou shalt doe by my advice, thou shalt get a Bason and Ewer made of thy silver, and give to the Prince: the first weeke after five thousand Philips will returne to thee, together with thanks and ample favours. I engage my house, if it come not so to passe.* This Lord can endure nothing lesse, then for any thing to bee given him gratis, and hee recompences all liberality towards him with so great interest, as a man would esteeme the present ten times of more worth then it is. Therefore give unto him, if thou wilt encrease thy estate by venturing. The party gave his friend infinite thanks, and promised hee would use his counsell. Have yee understood this? The Intention is after the very same manner:

Lib. I. Intention. 111

manner: Some serve God, and like vile and abject soules they feare torment, they stand in awe of hell, very Drudges. Others do like Pensioners, which that they may get a place of publike maintenance, lay out all their money; for so these shall be ever provided for: So very many serve God in hope of reward for heaven as their wages, proper servants. Others in conclusion serve God for love, as children a most loving parent. A son under age, when his father makes a feast, standeth amongst the servitours, and minisreth to the guests, yet thinks upon no recompence, for he is the son, which often heareth that sweet one from his father; *Sonne thou art ever with mee, and all that I have is thine. Luk. 15. 31.* Such, O Christians, such altogether let us likewise bee, not slaves, not servants, but Sonnes, since God himselfe vouchsafeth so great honour to us wormes and no men, for behold what manner of love the father hath bestowed upon us, that wee should bee called the Sonnes of God.

112 Of a Right

God. 1 *Ioh.* 3. 1. Doth not a Ser-
vant also, which is any thing inge-
nuous, account it a great matter,
that his master is pleased with
him, and likes well of his service?
this is dearer to him then Gold.
May not the Sonne therefore re-
pute it the greatest riches to please
his Father? *Chrysostome*: *Requi-*
rest thou, saith hee, *another re-*
ward yet, besides this very thing that
thou hast deserued to please him?
thou knowest not at all how great a
good it is to please the Lord *Chry.* 1.
2. *de combunct: cord.* Be yee there-
fore followers of G O D, as deare
Children. *Ephes.* 5. 1. Let it de-
light you, not to sell, but to give
all the silver of good workes to
G O D, nor to require wages or
reward for them: so there will
returne not onely a thousand Flo-
rens for an hundred, but also so
many and more for a farthing.
Chrysostome fitly admonishing:
Let us not thinke, saith he, *that we*
shall want our reward if wee labour
not for reward: for for this very
thing our reward shall bee greater.
Chry. Hom. 5. in *Epist.* ad *Rom.*
For

Lib. I Intention. 113

For every worke by how much
lesse it aimes at the gaine of the
doer, hath so much the purer in-
tention, and is it selfe the more
perfect. *If wee bee Children, then*
Heires, Heires of God, and ioynt
heires with Christ. *Rom.* 8. 17.
God is more ready to tender
gift for gift, then to set up a Bro-
kers Shop, and put mony to ex-
change.

The Daughter of *Pharaoh* King
of Egypt, hired *Moses* his mother
for a summe, to bring up the little
one for her, but she not perswaded
with the mony, but induced with
motherly love, very readily did
what shee required. Such eyes as
these, such a loving intention as
this will God have: for they which
serve God for hope of reward, or
feare of punishment, leave him so,
as wee doe meate and drinke, not
for themselves, but for our owne
sake. Here immoderate selfe love
intermixeth it selfe, which Christ
setting forth in his owne colours:
Yee seeke me, saith he, *not because yee*
saw the miracles, but because yee did
eate of the loaves and were filled.
Ioh. 6. 26. The

The Divell in this case tryeth every way how hee may either corrupt the intention, or that which hee cannot corrupt. hee may at least wise affright. Two certaine men, lived in a solitary place, rather to God then themselves in great unity, and no lesse proficiency. The fiend envying them these treasures of life in so great poverty, and that hee might let a trappe in their way, puts on an Angel of a glorious shape, so appearing to the elder, that he might deceive them the better. *I am a Messenger, saith he, of no good newes to thee, or surely to thy Associate, for that young man thy fellow Souldier and companion in this holy conflict, being fore knowne of God, is already destined to eternall flames, therefore what ever he doth never so well, hee doth all in vaine.* The old man was astonished at these speeches: *O terrible newes saith hee! therefore must this young mans so excellent paines and endeavours come to nought! ah, my soule pitties it.* Here againe the Angel from Hell: *I knew, saith hee, that thou*
wouldest

*wouldest heare this not without sighes and groanes, but yet the Divine Decrees cannot bee rescinded: So vanisht out of his sight this most beautifull Bugbeare. By this meanes the old man could never looke upon the young man his Companion without a deepe sigh, presaging his griefe. At length the young man noted it, nor deferred to aske, what the cause was, that, as often as hee lookt upon him, did withall fetch a sigh? whereat the old man againe, shewing the same pittifull expiession: why dost thou enforce mee, saith hee, to repeate mine ineffable sorrow? thou maist with mee to hold my peece here, rather then speake. This same tergiversation of the old man greatly stirr'd up the young man to extort his answer. The old man therefore wearied with many entreaties, that hee would declare *Speake out* whatsoever it were, at length not without groaning. *It is signified unto mee, saith hee, that thou art to bee damned and striveest in vaine for Heaven.* Here the young man with a singular alacrity: *O my**

116 *Of a Right*

my Father, saith hee, let not this trouble or afflict thee : Hitherto I have served GOD not as a mercenary for Heaven, but as a sonne out of duty, because hee is the chiefest good, to whom I owe my selfe wholly, whatsoever hee may finally determine of mee. The elder admiring so sincere Intention of minde; let us serve GOD saith hee, to the uttermost of our strength: that good Father cannot put off a Father : hee hath care of us.

Neither did GOD deferre to shew his fatherly affection towards such obsequent Children. Shortly after hee sent downe his true Angel to perswade the old man, not to beleeve the Tales of that cheating Divell, that the young man was ordained by God to eternall rewards, and that he was singularly well pleased with such a generous mind in his service. God will therefore be served of us, not to that end that we may escape the bottomles dungeon, nor to that end that we may inhabite the heavenly Temple; but because hee is most unworthy of the duties
of

Lib. I Intention. 117

of all men and Angels : wherefore the greatest reward of good deeds is, *To please GOD.* For indeed GOD is of so great goodnesse and liberality, that hee doth not reject the homage even of Slaves fearing Hell, or servants hoping for heaven, but they which serve a plainely voluntary and free servitude; these he embraceth as truely loving Children, to every one of these answereth that lovely saying : *Sonne, all that I have is thine.*

CHAP. VIII.



CHAP. VIII.

What an ill intention is.

More sub-
till

THe Waspe is a little Creature, but that member which it hath stricke, how doth it ake, and beat, and burne? The Gnat is a much smaller Fly; how slender a Nebb hath it? yet therewith as with a Gimlet it draweth blood, and the part which it hath wounded, presently swelleth. What is thinner then the sting of a Scorpion? the eye can scarce perceive it, yet therewith as with an invisible Dagger the whole man is stabb'd to death. How great a lumpe of Dowe doth a little Leaven passe through in a few houres? one little measure of Vineger, or a drop of Gall, spoyleth a whole Vessell of generous Wine. An ill intention is so strong and cruell a Poison, that it deprave

veith

veith any good action whatsoever. Wee have hitherto entreated of a good intention, what it is, and how necessary. Now moreover we will discourse of an evill one, and declare how this Leaven, how this filthy poison infecteth the best things: how this subtile sting of a Scorpion killeth without more ado.

The Statue appearing to King *Nabuchadnezer*, was a prodigy for price, matter, and magnitude; an incomparable Tower of Gold, Silver, Brasse, Iron. But because the lower part thereof was not firme, because the feet were of Earth and Clay, therefore one little stone did so shiver this precious heape, that not so much as a Tyle was left fit for use. *Then was the Iron, the Clay, the Brasse, the Silver, and the Gold broken in pieces together: and became like the Chaffe of the Summer threshingfloores, and the winde carried them away. Dan. 2. 35.* Even so an ill intention doth so batter a good worke whatsoever it be, that it leaves it not the least goodnesse behind. That which hath

hath an evill end, is it selfe also evill. Those two hundred and fifty seditious Princes of the assembly offered incense; every one of these had his Censer. Thou wouldst have said there had beene as many Priests, as there were heades of this Function. Over-against them stood Aaron by himselfe. So on both sides they did the same thing, as if they had strove who should better execute this Office: which part therefore overcame? which did more please the Lord? God was extreameley against them all, not because their Censers were little worth. For Aarons Censer was of the purest Gold, but these mens Brasen. Vide Jacob. Salianum Tom. 2. Annal. vet. test. Anno Mundi. 3547. n. 1 Numb. 16. or because their incense was lesse fragrant, but because their intention was the worst, whereby they endeavoured to draw Moses and Aaron into hatred with the people. Wherefore they were all swallowed up by the revengefull earth, And they went downe alive into the pit, and the earth closed upon

upon them, and they perished from among the Congregation. Their Censers were made broad Plates for a covering of the Altar, that it might bee a perpetuall monument to the Israelites, whereby they might bee put in minde, that God beareth not respect to the action, but to the intention. That which hath an evill end, is it selfe also evill.

How great things have beene done in all Ages, and are at this day done in the world, which to humane eyes may seeme most excellent, most holy, whereas the all discerning eyes of GOD, condemne the same as sturke naught? And note mee I beseech you, the Royall young man Absolon, how humane, how obsequious, and how modest was hee? First hee stood early in the morning at the Kings Gate like a Porter, and when any one came to doe him obeysance, Absolon put forth his hand, and tooke him, and kissed him. 2 Sam. 15. 5. Who ever saw a young man of the Royall Bloud equall to him in courtesie? for if any one came about businesse to the

the Court, hee called him unto him in a friendly sort, asking *from what City hee came*; which as soone as hee understood, most familiarly cheares up the man: thy matters saith hee, seeme to mee good and right; but there is no man deputed of the King to heare thee. O what a clement and benigne Lord is here, and how fit will hee be hereafter to sit at the sterne of the Kingdome, and beare rule! for saith hee, *O that I were made Iudge in the Land, that every man that hath any suite or cause, might come unto mee, and I would doe him Iustice.* Behold a mighty friend, both of labour and Iustice. But who may not see that under this stone lyeth a Scorpion, which most subtilly poysoneth all the deeds of *Abolon*? For to what end is all that mildnesse, and prolix courtisie? to what end are so many Complementing services? to what end riseth hee so early in the morning, taketh commers and goers by the hand and kisseth them, promiseth himselfe a Iudge, but that hee may strike off the Crowne

Crowne from his Fathers head, and set it on his owne? That which hath an evill end, is it selfe also evill.

Besides, what is more holy then to vow to God and pay? this very thing did the same righteous, I may so say, deceiver *Abolon*: hee vowed a Sacrifice and Pilgrimage, and for that cause requesting leave of his Sovereigne Father to be gone: *I pray*, saith hee, *let mee goe and pay my vow, which I have vowed to the Lord in Hebron, for thy Servant vowed a vow, while I abode at Geshur in Syria saying, If the Lord shall bring mee againe indeed to Hierusalem, then will I serve the Lord.* Is not this an excellent act, what is better then the same? *I vowed a vow*, saith hee, *and will Sacrifice to the Lord.* All this seemeth very worthy of praise: but what is the drift of all this? deceitfull, perverse, impious. That hee might thrust a good Father out of his Throne, and reigne himselfe, hee invented all these things, all tended hither. From hence was it a wicked vow, a wicked Iourney, a wicked

ked Sacrifice. That which hath an evill end, is it selfe also evill.

Of the same painted wickednes was that *Galilean Foxe Herod*. This King also counterfeited a Pilgrimage, to goe to worship the new King of the *Iewes*: *That I, saith hee, may come and worship him also. Matt. 2. 8.* Had not this I pray beene a holy Iourney? yes truely: but with what intention had hee come? that he might murder the little Infant newly borne in his Cradle. That which hath an evill end, is it selfe also evill. But how frequent is this in Princes Courts? what a daily thing almost, to cogge, and dissemble, to kisse the hands, and stretch them out at length, to bow downe at other mens knees, to act a thousand pleasing tricks, to omit no ceremonies, to promise all humble service, to faine himselfe an entire friend, to droppe words sprinkled with Sefamum and Poppie, to speake meere hony. But where is the heart and intention? The tongue is in hony, but the heart
in

in gall. The hands indeed are benevolent, the mouth full of humble services, the countenance promiseth friendship, but the intention whispereth the contrary. This many times wisheth the Gallowes, the Rope, the Divell, and all the crew of ill fortune to take him. The tongue indeed saluteth very kindly; there is not any one, my Brother, that I had rather see, then you: the intention addeth, but upon the Gallowes. The tongue, as it is taught, very readily prates: I desire nothing more, then to serve my Lord; the intention suggesteth: but for mine owne profit. The tongue most efficionly wisheth: I would I could gratifie my very good friend in some great matter: the intention shewes how, but without my paines. O *Herod*, O *Foxe*, how farre different is this, to say, and thinke the contrary to what thou sayest? It is easie to vent words, but to adde a good intention to every word and deed, this is vertue.

Exquisitely *Publius Mimus*:
Looke not, saith hee, *how full hands*

one offereth unto God, as how pure. For a testimony hereof, I propose two Suiters together, *Ezechias*, and the *Pharisee*, who out of the same kind of Petition doe supplicate the Divine Majesty. King *Hezechias* : *I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart : and have done that which is good in thy sight. 1 King. 20. 3.* The *Pharisee* : *God I thanke thee that I am not as other men are.* What else is this then to say, That hee had walked before GOD in truth, and with a perfect heart ? which also *Ezechiah* spake of himselfe. The *Pharisee* goes on : *I fast twice in the weeke, I give Tithes of all that I possesse. Luk. 18. 11, 12.* Both of them commendeth himselfe, the Prayer of both is the same in substance : Why therefore did his please, but this mans displease ? Saint *Gregory* resolving this doubt : *It falleth out many times, saith hee, that the just and unjust have words alike, but yet alwaies an unlike heart : and out of what speeches the Lord is offended by*

by the unjust, in the same manner also hee is well pleased of the just. Behold the *Pharisee* justifieth himselfe in deed, *Ezechiah* in affection : why therefore doth he offend, and this please ? Almighty God weigheth every mans words by his thoughts, and they are not proud in his eares, which proceed out of an humble heart.

But I propose other two, doing very like one another with farre different conceites. *Thomas Aquinas*, a holy man, and the *Trojan adulterer Paris*, Saint *Thomas*, as they remember of him, sitting at meate, cast his eyes very stedfastly upon a beautifull woman, being demanded the cause of it by one that sate neare somewhat offended thereat : *I admired saith he, the Creator of the World : for if there be so much beauty and comelinesse in created things, the Maker and Creator himselfe must needs be infinitely more comely and beautifull ; if fraile men doe so excell in favour in this Pilgrime state, what shall the blessed bee after the resurrection in Heaven ? Vide specula p. Ioan : Da*

vid. spec. 9. pag. III. so Thomas Aquinas rose from the Table with a free conscience and good intention, and encreased in the love of God. And perhaps this holy man did no lesse out of vertue, then Prior Abbas, which did the contrary, which would not so much as looke upon his owne sister, a sickly old Widow woman but presented himselfe to her with his eyes shut. Like unto Thomas Aquinas in fact, but not in mind, was the lascivious yonker Paris, which did not much otherwise at Menelaus his Table, where hee continually beheld Helena none of his wife, but with unchaste eyes, but to his owne and the perpetuall infamy of his friends, for hee thought upon Raps, lewdnesse, adultery. That which hath an evill end, is it selfe also evill.

I propose three other Persons, Christs mother, Christs Disciple, but whom hee called a Divell, and Christs Hostesse, whose Action was in a manner all one, but their intention most unlike. The mother of Christ a thousand times saluted her Son in his swadding bands with a
reverend

reverend kisse. Magdalen kissed the Lords feet with like reverence, when Simon the Pharisee was reprehended for neglecting this duty: but even Iudas Iscariot also fastned a kisse on his Masters mouth. Here is as unlike desert, as intention. His mother obtaineth a mighty encrease of Gods love and favour. Mary Magdalen pardon of her sinnes, Iudas Hell. From whence is this so great inequality in a mother, Disciple, Servant, kissing the very same man? The Mother did this out of most chaste love; Magdalen with a most religious affection; Iudas with a most wicked desire of betraying him. That which hath an evill end, is it selfe also evill. The same is to see in many other things, one stayeth by his sicke friend, not because he is a good friend, and mindfull of his duty, but because he is an insinuating companion, yea because he is a Raven, which from the next hill, spieth Cattell fainting sick, and ready to kicke up their beeles; he waiteth for death, and expecteth a Legacy. Loe how an ill intention doth now fitly corrupt a good action. In like manner, both Herod and
G 5 Zachus

Zacheus desired to see Christ; the action of both was all one, but unlike the intention. The Chirurgion binds a sicke party very fast, hee wounds his arme, cutteth off his hand, sawerth off his legge, yet thanks are given him, and Gold for his paiment. A Thiefe likewise maimeth a man, but the Gallowes is due to him for his reward: and the reason is, hee addresseth his weapon, that hee may cure the hurt, but this man, that he may hurt the sound.

After the same manner a godly man takes up a stone, that hee may lay it unto the building of a Church; an angry man also takes up a stone himselfe, but that hee may throw it at him whom hee stomacks. Two men goe together to an eminent City, the one in some religious behalfe, the other to kill his enemy; a reward from Heaven belongs to the one, to the other from Hell. Intention maketh a difference of reward. There was one, which intending to doe another a mischief, would take upon him to cut open a great swelling; was hee therefore to bee thanked, or receive a recompence for this, because
hee

he launced an impostume, which the Chirurgions hand feared, and cured him by a desperate adventure, whose destruction hee longed for? perceive you how there is not any great matter in the action it selfe; but in the inteat of the doer: so he seemeth not to have conferred a benefit, which did good with an evill mind; for the benefit came by chance, an injury by the man. Vide Senec. l. 2. De benef. c. 13. initio. Cicero. l. 3. de Nat. Deor. Valer. Max. l. 1. c. 8. Plutarch: De utilitate ex inimic. capiend.

A fault out of forgetfulnesse, neglect, errour, deserveth not so many stripes. But when there cometh intention and a will to resist, this shall scarce bee expiated with a hundred blowes. For this of stubbornesse and contumacy, is as the sinne of Witchcraft. Excellently and truly Bern. The pride, saith he, of the contemptuous, and obstinacy of the impenitent, even in the least Commandments, maketh no little fault. Bern. l. de precept. & disp. Heere wee must bee very cautious, least in any kind of offence.

132 *Of a Right*

fence to negligence heedlesnesse, in obedience there come pride, contempt, pertinacy, for by this meanes vices doe wonderfully multiply themselves, and grow beyond measure. And for as much as those which I sayed, are lurking faults, an evill intention addeth an abominable weight to them, with marvellous celerity; Therefore the Divell cares not so much what good or evill wee doe, so hee can obtaine this, that wee may doe good with an ill intention. *Gregory* of this craft of the Divell: *He seeth the whole Tree*, saith hee, *to bring forth fruite for him, which he hath infected in the root with his venomous tooth.* And in *Bernards* judgement, a naughty intention doth quite Condemne a good man. Christ himselfe most apparantly: *If thine eye*, saith hee *bee evill, thy whole body shall bee full of darknesse.*

But there is a sort of Vizards in the world to bee found all about, whom GOD will never admit into Heaven, namely, good workes clad with an evill intention. It may
bee

Lib. I. *Intention.* 133

be said of these Divels elves: *Arnolfe playes the Thiefe in Sheeps clothing, vice goeth in the habite of vertue. Satan looketh like an Angel of light.* *Iob.* Mine owne clothes, saith hee, *shall abhorre me.* *Iob.* 9. 31. *I am so filthy, and full of lothsome corruption, that mine owne Garments detest mee, as if they scorned to touch a man so impure.* The Garments are externall good workes, these doe abominate, condemne, contemne him, which inwardly and in mind is so ulcerous, and flowes with evill intentions, even as if they grieved, that a man should bee so faire without, and foule within. *If thine eye bee evill, thy whole body shall bee full of darknesse,* although thou put a sheep skin about it, or a cloake of vertue, or an Angels Garment. *Gregory:* *When even any right thing is done with a perverse meaning, although it bee seene to shine bright before men, yet it is proved darke by the examination of the secret Iudge.* *Greg. l. 28 mor. c. 6.*

And this God evidently shewed on a certaine time. The same holy
Writer

134 *Of a Right*

Writer relates a marvellous thing in this manner: *Fortunatus* Bishop of *Todi*, a man of wonderfull sanctity, by Prayer cast out a Diuell which posselt a man, the Diuell being driven out of his Lodging, that hee might make up his injury, God so permitting, put on the habite of a Traveller, whom counterfetting out of subtiltie, he came into the City about twilight, and like a poore exile began to cast out complaints against Bishop *Fortunatus*, and, *Loc*, saith hee, what a holy man is *Fortunatus* your Bishop; see what hee hath done, hee hath excluded a man which is a stranger, and over-taken by ill fortune from his Lodging: Whither shall I goe? there is none that may receive mee into his house. Whiles hee maketh this lamentation, a Citizen heareth it, sitting by him, the Fryer with his wife and little Child, and by and by with an envious curiosity he enquireth more narrowly, what wrong the Bishop had offered him? As soone as hee heard the complaints of the subtile stranger, freely

Lib. I. *Intention.* 135

freely offered his owne house for an Inne, not so much that hee might shew courtesie to a stranger, as that hee might traduce the Bishop whom hee wished very ill: So drew the counterfeite Diuell along with him to the Fryer side. Heere when they had had much discourse, his Guest suddenly leaping out a doores, takes up the Child, and with all violence throwes him into the fire, and killed him. *Greg. l. 1. Dial. c. 9.* Alas wretched Parent, confesse at length, either whom thou receivest into thy House, or whom your Bishop rooked out of his Lodging. Hospitality is a most laudable vertue, but if an evill intention deprave it, it degenerates from vertue to vice. To entertaine strangers was a most commendable thing even in that great *Abraham*, but if a good meaning bee wanting, a Diuell is as soone received as an Angel. All other vertues are in the same manner, whereunto if a wicked intention insinuate it selfe, the evill spirit findeth an open Inne, which hee may take up at his pleasure,

sure, and maketh a man an Idolater, that hee may adore his owne belly, his owne mony, his owne Treasure Chest, or the Table whereon hee eates, which is scene to bee the course in every deadly sin. *If thine eye be evill, thy whole body shall be full of darknesse.* Ah, how circumspectly must we attend here, that wee weary not our selves in vaine, and throw away our paines, least we loose all the reward to bee obtained by good deeds, by an intention that is not good. Therefore with the sweet Singer of *Israel*, we must continually pray: *Create in mee a new heart O God. and renew a right spirit within me*, that so I may desire to serve, and please thee in all things. *psal. 51. 10.*

C H A P. 9.



C H A P. IX.

*How the publication of a worke
may discover an evill
intention.*

THe *Hebrew* Spyes, sent by *Iosua* Captaine of the *Warres*, having entred the City *Hiericho*, tooke *Rahabs* house the Harlot for their Inne. She received them, hid them, fed them: They, that they might requite the kindnesse of their Hostesse, after thanks, promised a matter of great moment, but upon that condition: *If*, say they, yee utter not this our businesse: but if thou utter this our businesse, then wee will be quit of thine Oath which thou hast made us to sweare. *Iosu. 2. 14. 20.* The men were wise enough to know it could hardly come to passe, that they should

should bee altogether indefcied. And indeed the Neighbour smelling the businesse as close as it was, presently brought it before the Magistrate. But *Iosuahs* men required no more then this very thing: *Doe not thou betray us*, for if it be revealed by thee, that we are here, we will not pay thee a farthing for our entertainment, we wil not stand to our promise. Good workes are Spyes, and Letter-carriers to heaven, which being strangers in this world are hated of all the Citizens. The world reckoneth Coufenance, Iniquity, Vice, Deceit among her Citizens. Moreover those Spyes doe promise us rewards, *which neither eare hath heard, nor eye hath seene*, to bee given then by that great *Iosua* Christ, when hee shall come to burne *Hiericho*, that is, this World. But they require that condition: *If thou utter not our businesse. When thou doest thine Almes*, Christ admonisheth, *doe not cause a Trumpet to be sounded before thee.* *Mat. 6. 2.* vertues vanish in flourish.

For indeed boasting and vaine glory is so full of tongue, that there

there is nothing which it doth not at once betray, and bewray. This Speake and prating Monster therefore must spill. have not onely her mouth, but her feet and hands tyed, that it may not be able to give any token of the heavenly messenger, good Workes undiscovered. It is often up with that precept of Christ: *Take heed that yee doe not your Almes before men, to bee seene of them.* When yet in the same Sermon hee commands: *Let your light so shine before men, that they may see your good workes.* In what sort these agree, and who is the betrayer of good deeds? now wee will dispatch.

One of *Iobs* friends demandeth of him: *Can the Rush grow up without mire? or can the Flagge grow without water?* *Iob. 8. 11.* Bulrushes are greene in Marshes and Ponds, nor indeed can the Rush prosper without mud, nor the Flag without water: But these stalkes yield no fruit, no Figs are gathered from hence, nor any thing which is fit for humane uses. So you may find many, whose outward

ward habite is neate and trimme, which say and doe many things daintily, but therefore because they have both Auditors, and Spectators, therefore they grow up and flourish, whilst they are seene and praised; this maketh the Rustlusty, the mire of humane praise: when such men as these leave off to bee commended, they leave off likewise to bee in their fresh Colours. For because, saith Gregory, *Hee studied to doe rare things without right meaning thoughts, hee shewes that hee flourished without a root.* Greg. l. 8. mor. c. 24. ante finem. Which the same holy man much lamenting *It is great idlenesse,* saith he, *to performe laborious matters, and goe after the aire of praise, with strong endeavour to follow the heavenly precepts, but seeke for the reward of an earthly retribution.* Greg. ibi. c. 25. initio. For that I may so say, Hee which for the vertue hee expresteth, desireth the favours of men, carries a thing of great worth to bee sold for a meane price. Hee asketh the mony of a little transitory speech, for

for that which might gaine him the Kingdome of Heaven. Hee selleth his worke therefore at a sorry rate, because he doth great matters, but hath small commings in.

Plato, when hee had invited some of his more noble friends to Supper, and had commanded the Banqueting roome to bee drest up after the best fashion; in rusheth *Diogenes* the Cynick, and with his beastly and durty feet began to trample the Carpets. *Plato* entring with his Guests: What dost thou, saith hee, O *Diogenes*? I tread upon *Platoes* pride, saith hee: Thou treadest upon it answered *Plato*, but with another greater pride. There was certainly a more unbridled kind of state in the mind of *Diogenes*, because he was poore, then in *Platoes*, who presented all that bravery to the eyes of his friends, not to himselfe. So you may find very many, both proud and poore together, which in their owne eyes seeme better and holier then other men, which are rich onely under this colour, because they have nothing: as if the Lord had

had commended a low estate, not a lowly mind; and as though it were vertue to want, and not rather to take want in good part. That same *Diogenes* suffered many things hard to bee borne, but with that mind, that hee might draw every bodies eyes to looke upon him. Therefore when in the deep of Winter hee went into the cold water to wash himselfe, and the people came in abundance to the spectacle; and some also pittying the man, did as well entreat that hee would spare himselfe. *Plato* among the lookers on cryed out: *If yee will have pittie upon him, get you gone.* *Plato* knew the quality of this disease, which is then forsaken of its owne strength, when it wants the eyes and cares of others.

Take heed that yee doe not your Almes before men, to bee seene of them: as much as others doe seeke the eyes of men, so much doe you avoid them. *Aristotle* truly accounts him magnanimous, which will have neither more nor lesse honour bestowed upon him, then

Et misit
misereri,
chico.

then is fit, *Arist. l. 1. mor. c. 25.* But in the Academy of Christ this precept is exploded. Christ judgeth him magnanimous, which can despise all honour, and himselfe moreover. Surely no honour whatsoever shall bee a reward worthy enough for vertue. Honour is a light and inconstant possession, and playes the rannagate like a stranger, nor is in the power of the honoured, but of the honourer. Therefore Christ pittying our childishnesse, so carefully warneth: Take heed that yee sell not your vertues at too vile a price: If yee will be seene of men, *G O D* will turne his eyes from you. Take heed, otherwise yee shall have no reward of your Father which is in Heaven. Therefore be not willingly deceived; the greatest honour for the least good deed, is every way an unequall and unworthy reward.

Without doubt *Seneca* thoroughly understood this, and urging the same in his Epistles, *The price of all vertue saith he, is in themselves: the reward of a thing well done is,*

*Rece'd factū
merces est
et fecisse.*

to have done it. No man in my mind seemeth to esteeme more of vertue, no man to bee more devoted to it, then he which hath spoiled the report of a good man, least he should spoile his conscience. *Senec. Epist. 81.* A good name indeed is of very much worth, but a good conscience more. But thou maist say perhaps, *I desire not to be commended of men alone, but of GOD and men together.* O my good friend, thou halt not yet knowne God, if it sufficeth thee not to bee praised of God onely. The Arke of GOD, and the Idole of Dagon are no more then the Arke: Let God therefore be so much to thee, as God and all other things together. Thou knowest also that Christ and the World are not friends, why therefore wilt thou be enriched or commended by the enemy of Christ? neither art thou ignorant that God hath a care of thee, if it may be for thy profit; hee will spoile *Egypt*, that he may furnish thee. The greatest reward of vertue is, that she suffereth not her friends to lye hid; shee brings them

them forth unto glory, but in her owne time. In the meane space endure thou to have all hurtfull honour removed from thee, and complaine not: *I am not honoured, as I have deserved, another respect would besit me &c.* These are most vaine complaints; Take heed, yea, So will not God have the favours and honours of men to bee loved of us, as that he permitted even his owne Son to be called *Beelzebub*; nor is there almost any kind of contempt or injury, which the Saviour of the World did not undergoe, who that he might make all humane praise most hatefull to us, in that most excellent Sermon, which *Matthew* hath described, endeavouring to perswade this one thing in a manner: *But when thou* *Nesciat enim dextera quid dextera sinistra.*
doest thine almes, saith hee, let not thy left hand know what thy right hand doth. Mat. 6. 3. Let the countenance of a Christian turne it selfe wholly inward, let it never goe curiously abroad with *Dina*, let it not looke after a stranger with *Sampson*, nor an *Egyptian* with *Solomon*. For what reason

H

doe

doe we yield the wealth of our vertues to humane praises, as it wereto flattering Heires? they carry away all by flattering. *Let not therefore thy left hand know, what thy right hand doth.*

Christ goes on, and presseth it divers waies, that every worke is to be done with a most pure intention for Gods sake; nor must wee enquire here, what reliseth with us, what pleaseth, or agreeth with our humour: *Let not thy left hand know.* Beleeve it, wee loose very much of our labours, whilst wee follow onely our owne taste and sence in them, and doe, as we call it, according to our devotion: If these things be wanting, we rashly omit both our prayers, and our duties, and this, and that, because we have no taste of the matter; but surely when this is in our mouth, when that which we doe, or pray, or endeavour agrees with our palate; this is to sacrifice to our selves, not to God. If Boyes will not learne, unlesse they may have white bread and butter to carry to Schoole with them, they will become

come Doctors at leasure. Our workes for the greatest part have then most worth, when least delectation, when we drive our selves thereunto by a godly constraint, when we feeble a certain molestation and loathing in them, but yet wee overcome it. *Let not thy left hand know what thy right hand doth.*

Moreover also, the very party which is succoured is to bee deceived, that hee may have, nor yet know from whom hee receiveth. Every good man is contented with Heaven and God for his witnesse, and comforteth himselfe with *Iob 1. Also now my witnesse is in Heaven, and my Record is on high. Iob. 16. 19.* This is a part of our folly, when to our selves we seeme to labour in vaine, unlesse there bee many spectators and witnesses of our paines. God, *O vaine people, hath his Theater in the darke, why doe yee so hunt after the light and open world?* But one may aske, what hurt is it, if a Servant desire to please his Master, and approve himselfe to him? I say: let every one performe his duty, even as it is

commanded: when he goes about, whatsoever his master would have, let him doe that which is to bee done, as accurately as he can for his heart; for the rest, let him never be solicitous, whether he shall please or displease, otherwise hee shall bee accounted to have served the eyes of men onely.

Gedeons Souldiers going to fight against the *Madianites*, in their left hand held a Pitcher with a Lampe in it, and Trumpets in the right. And when it came to the point of joyning Armies, and skirmish, they blew their Trumpets, and brake their Pitchers, and gave a shout withall, crying: *For the Lord, and for Gedeon. Iudg. 7. 20.* In like manner wee, when wee breake our Pitcher, and beate down our body, when wee scound with Trumpets, and extoll the Religion of Christ in our Churches, our Lampes burne bright Excellent'y all this, so no man cry out: *for my selfe, and for Gedeon.* Not so, but *for the Lord and for Gedeon. Not unto us, O Lord, not unto us, but to thy Name give the glory: Not to me,*

me, but to *Christ*: not for my selfe, and my owne palate, but for *Gedeon*, and the safety of many others. Let us seeke onely the glory of God, and for God onely, not for our selves; being so farre from our owne, that *the left hand may not know what our right hand doth.*

Peter Ravennas, If he will have thee thy selfe not to know, how much more another? *Augustine*, calleth love & a pure intention to God, the right hand; an eye cast a one side upon the shadowes of false glory, the left. *August. Serm. 60.* The sweet Singer of *Israel*: *If I forget thee*, saith he, *O Ierusalem, let my right hand forget her cunning. Psal. 137. 5.* When wee are not mindefull of Heaven, our right hand is forgetfull of us, nor standeth us in any stead, as good as if wee had none at all: when this right hand is out of action, then the left hand bestirs it selfe. Doe we not reprehend little Children when they offer their left hand to one that salutes them, when with their left hand they take victualls; who doth not cast it in their teeth?

You may bee ashamed, not to use your better hand. Nay, we dissemble not the matter in such as are of ripe age, when we observe them to be Scævolaes; much rather in things concerning the Soule, to use the left hand, and goe a hunting after the speech of people, is farre baser, and not onely carrieth baseness along with it, but mischief. But as Children have their left hand tyed, that they may be apter with the right: so he which noteth his intention to bee untoward in many things, let him tie it up with the consideration, of the exceeding and eternall damage which ariseth from thence.

Very daintily *Peter Chrysologus*: *The right recusessè*, saith he, which placeth it selfe in humane eyes, expecteth not the heavenly Fathers reward. It would be seene, and it is seene; it would please men, and hath pleased them; it hath the reward which it would; it shall not have the reward it would not. *Chrys. Serm. 9.* And how congruously *Seneca* to the Christian Law! *Let us apply that peace*, saith he, *to our*
soules

soules, which good deeds will apply, and a mind intent upon the onely desire of honesty. Let the conscience be satisfied, let us not labour at all for fame, let it even fall out to bee ill, so long as thou deservest well. *Senec. lib. 3. de ira. c. 41.* Doth not Saint Paul often inculcate the very same? But now a daies in all places (which *Pliny* noteth) Many are affraid of their credit, but few of their conscience. Most take heed how well they doe themselves, but how well others thinke of them; how readily they applaud them: so they be in the mouthes of men, so they be praised, how praise worthy they behave themselves, this is the least care that troubles their heads.

The heavenly Spouse farre otherwise: *His left hand*, saith she, *is under my head*, and *his right hand shall embrace me*, *Cant. 2. 6.* Here are an hundred mytteries; but ours is this: The left hand under the head cannot be seene, but the right hand embracing seeth he which is embraced. The Spouse therefore beholdeth not the left hand, but

the right shee beholdeth. In the Bridegroomes left hand are riches and glory, but such as shall perish with time; in his right hand is length of dayes, most blessed eternity. Hereupon the faithfull Spouse affirmeth, that she fastneth her eyes upon eternity, but riches, and honours, as the left hand are not beheld of her. What therefore Christ commandeth, let not thy left hand know, This also the Bridegroom gives in charge: *Let my left hand bee under thy head, my right in thine eyes.*

Moreover, even as he is a faithfull Servant, which paieth many millions of Florens to his Master with so great trust, that not so much as a farthing flickes to his pitchy fingers ends: so hee dealeth most truely with God, who whatsoever humane praise he receiveth, payeth it all backe againe to this his Lord, nor reserveth the least part thereof to himselfe. Whereof notably *Chrysostome*: *It is the greatest vertue, saith he, for a man to ascribe all to God, to esteeme nothing his owne, to doe nothing for his*

his owne glory sake, but to have his sight perpetually cast upon the Will of God. For this is he which will call for a reckoning of our life spent. But now a dayes the course is altered; and we feare not him greatly which is to sit Iudge, and take account; but we are sore affraid of them, which shall stand at the Barre and be judged with us. Chrysost. Hom. 5. in Epist. 2. Ad Cor.

It falleth out sometimes, that Letters are delivered not to the right Owner whom they are written to, but to another; these if some wiser body receive, as soone as he lookes into the superscription, presently: these Letters, will he say, belong not to mee; this titular Preface speaketh not to me, nor doth so high a stile besie my person. Iust so doth he, which acknowledgeth praises to bee due not to himselfe, but to God, who deriveth all glory to God from himselfe, this man at length is a faithfull Servant, serveth God sincerely, his left hand knoweth not, what his right hand doth.

But so let thy left hand not
H 5 know

know, what thy right hand doth, not as though we may doe nothing in publicke, nor will have any of our workes to be seene of others, but so as not to be commended of others. It is not ingratefull almes to God, saith *Chrysostome*, which shall be seene of men, but which is done therefore that it may bee seene. *Chrysost. in Mat. Hom. 9.* Nay let them which beare an eminent and publicke person, doe some things publickely, and with that example animate others to attempt the like. Nor in this case let them bee of a fearefull and dastardly mind: for, as *Augustine* nobly, *If thou fearest Spectators, thou shalt not have followers, thou oughtest to be seene, but not doe to this end, that thou maist bee seene; publicke the worke, the intention secret.* *August. Tom. 9. Tract. 8. in Epist. Sancti Ioann.* That they may glorify your Father which is in heaven. *Matt. 5. 6.* But hee which is weake in vertue, must be made acquainted with that of properties: — Learne to stay at home. *Disce manere Domi. Prop. 1. 2. Eleg.* which
Gregory

Gregory also very well remember: But it is the part of those, *Property.* saith he, that are very perfect, so to seeke the glory of God by a demonstration of their workes, that they know not how to expresse any inward joy to themselves, for praises offered by others. For then onely a laudable deed is presented faultlesse unto men, when the mind truly scorneth to accept of commendation for it: Which because all such as are weake overcome not by perfect contemning, it remaineth necessary, that they keepe close this good, which they worke. For many times they seeke their owne praise from the beginning to shew a worke, and many times in the full shew of it, they desire to lay open the authors glory, but being taken up with favours, they are wrapt into desire of their owne renoune: and when they neglect to examine themselves within, they know not what they doe being outwardly displayed, and their deeds march for their owne advancement, and this service they imagine they performe in favour of the Great giver. And indeed this threefold ob-
servacion

156 Of a Right

servation is to be kept of these men.

First, let them cast the eyes of their mind upon GOD as every where present, whether they doe any thing privately, or publickely: Let them wish to please GOD alone, as if God onely were in the world: although it bee hard for these weaker ones not to loose God abroad. The other: Let them set out no signes of their good deeds: to cry vertue about the streetes, is to make it nothing worth. This publication is a Trumpet, calling Spectators together which may looke on, and praise it. Christ prohibiting this: *When thou doest thine almes, saith he, doe not sound a Trumpet before thee. Mat. 6. 2.* So also will hee have our fasting to bee covered, least they be described as it were in the countenance: *But thou when thou fastest, annoynt thy head, and wash thy face, that thou appeare not unto men to fast, but to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Ibid. v. 17, 18.* So let our goodnesse looke inward. The

third;

Lib. 1. Intention. 157

third: Let such men as these, shun not onely the open world, and hide themselves from eyes to bee their praisers, but let them shun themselves, and forget what they did, least happily they become selfe-pleasers. *Let not thy left hand know what thy right hand doth. Very well Iob. Though I were perfect, yet should not my soule know it. Iob. 9. 21.* Let a spirit, Christian friend, let a good and upright spirit know what thou art about to doe, this will direct thy deeds; nor let it much deliberate with the flesh about them, otherwise thou shalt be entangled with a thousand reluctances, and stubborne humours, and innumerable other intentions, smelling of flesh and earth will intermixe themselves, thus thou shalt rather seeke thy selfe then God. Therefore so performe thy worke, that the flesh may not bee conscious of it, and looke after this one thing: To will what God will. *Let not therefore thy left hand know what thy right hand doth:* Let thine almes, and thy other good deeds bee most secret, and

158 *Of a Right*

and voyd of all ostentation. But thy hand is then as it were conscious of thy benevolence, when it is made a chiefe actor in bestowing it. Wherefore if it be sufficient that thy right hand should know it, let not the left also be used. Be thou so farre therefore from all love of ostentation, and this desire of Hypocrites, which lay their deeds in open view, that thou, for thine owne part, wouldst have thy doings utterly concealed, nor looke after any witnesses, nor wouldst so much as take any notice of what thou dost well, nor remember the things any longer then thou art about them, and mayst presently put in oblivion what thou hast performed, least thou shouldest bee taken up with selfe-admiration, forgetting those things which are behind, and reaching forward unto those things which are before. *Philip. 3. 13.* But if wee be posselt with a greater estimation of our owne deeds then is fit, if our mind bee carried up and downe with the matter, we shall bee rapt up with our selves for spectators,

Selfe conceits.

Lib. I. *Intention.* 159

spectators, admirers, and praisers of that which wee have done, which is nothing else, then if the other hand bee employed without any need. *Chrysostome* plainly to the matter: *Nothing* saith he *doeth* ^{*Negligentia*} *so much frustrate and spoile good* ^{*res facit, et in arrogantia amittit.*} *works, as the remembrance of those things which wee have done well, for it begets two evils: it maketh us more negligent, and sets us on the wings of pride.* *Chrysost. Hom. 12. in Epist. ad Philip.* God in times past gave charge that his Altar should bee built not of hewen Stones: *And if* saith he, *thou wilt make me an Altar of stone, thou shalt not build it of hewen stone: for if thou list up thy tooke upon it, thou hast polluted it.* *Exod. 20. 25.* Is there so great Religion in this? much truely. Stones are hewen, that they may bee lookt upon, those that are to be placed within side the wall, need not any polishing of Toolcs. So God in the Soule of man as it were an Altar built to him, approves those vertues, which are practised out of a pure and simple intention: but such.

160 *Of a Right*

such as are therefore practised, that they may be seene, are like hewen stones not fit for this Altar. It is enough and enough to all good minded men, that their righteous dealings shall in the last day of Iudgement bee knowne of all both men and Angels. This at length shall bee true honour, to have done well, and to bee commended for it by the whole World.



CHAP. X.

How diverse and manifest an ill intention is.

THe *Salamander* is no great Beast, but a little Creature of a speckled and bright spotted skin, like a Lyzard, but it carries so much poison about with it, that if it touch the root of a Tree, it killeth all the fruite in the root, and takes

Lib. I *Intention.* 161

takes away all life from the Tree. The Divell, that Orcinian Serpent, the most true *Salamander*, to be consumed with no fire, if he set his teeth into the root of a fruitfull Tree, corrupteth it all over. The root of alour doings is our intention, if the Devill do but touch this, and infect it with the poyson of an ill intention, the whole tree becomes unfruitfull; every venomous deed whatsoever is made unprofitable, perverse, poysonous, which is hurt by this trick of the subtile fiend. It is a knowne saying: when the intention which goes before is untoward, every deed which followes after is naught. *If thine eye bee evil, thy whole body shall be full of darknesse.* Wee shewed in the Chapter next before how neare a Kinne it is to an evill intention, for a man to proclaime his worke: now wee must expresse how various an ill intention is, and how from many severall fountaines this kind of poison issue:h.

Scarce any thing springs out of the earth, which doeth so fortifie and

Shootes

*Oculi inf-
pientium
Septemplexes.*

and enwrap it selfe against winter, as an Onion : seaven Coates are not enough for it; but moreover it fasteneth the head under ground. Not unlike to these Coated Onions are the eyes of those, whereof the Sonne of Syrach. *A fooles eyes are manifold. Eccles 20. 14.* They have many Coates like an Onion. Such eyes are not single at all, as Christ would have them. Most like to these eyes, and these so well cloathed Onions is an ill intention : if thou take away one coate from her, there is another at hand : dost thou take away this also ? another is presently to be scene. And even as Onions doe hide themselves, so likewise an ill intention : no mortall man can see her out sufficiently, and search deepe enough that way. An evill intention, will not seeme evill ; she wants no kind of colours or pretences. Christ reprehended the *Pharisees*, for causing a Trumpet to be sounded before them, when they went to give almes, they casting the Coate of a very honest excuse upon the matter : Wee doe not

not these things, said they, to set forth our liberality, but to call the poore together, not that others may call us bountifull, but that the needy may come all about to the Dole. Fooles eyes looke sundry waies at once : an ill intention is manifold, of a speckled, and changeable coloured skinne, like the *Salamander*.

All of us by nature long to know, but how diverse and multiplicitious is the intention in this onely desire of knowing ? Curiously *Bernard* : *There be some*, saith he, *which desire to know, for that end onely, that they may have knowledge, and this is idle curiosity.* There are, which desire to know, that they may be knowne, themselves, and this is filthy vanity : be sure these people shall not escape the scoffing Satyrist, reading this Lesson to such as these : *Scire tuum nihil est, nisi se scire, was ever the better for but thy selfe. hoc scias, alter.* *Persius, Sat. 1.* And there are, which desire to know, that they may sell their knowledge, namely for money, for honours ; and this

this is filthy gaine. But there are some also which desire to know that they may edifie, and this is charity. And some likewise there are which desire to know, that they may be edified, and this is discretion. Of all these the two last onely are not found in any abuse of knowledge; for as much, as they labour to understand onely for this end, that they may doe good.

Bern. Serm. 36. in Cant. med. Loc, how manifold an ill intention is in one thing: loe, how many study not for their life, but for their purse! and what a number vanity and pleasure, gaine and curiosity drawes to their bookes. *Seneca* observing the same: Some, saith he, come not to learne, but to heare, as wee are led to a Play for pleasure sake, to delight our eares with speech, or voice, or merry jests. *Ten* shall see a great company of Auditors, which make loyterers inne of the Philosophy Schoole; they doe it not, that they may put off any of their vices there, that they may receive any rule of life, according to which they may square their manners, but that

Language
Conceits

that they may find sport for their eares. And yet some come with Table Bookes, not that they may note matters, but words, which they may learne as well without profit to others, as heare without their owne.

Senec. Epist.
108. post
int.

The intention of those is in a manner as diverse, which come to Church to heare a Sermon. Some draw nigh, not that they may learne, nor that they may become better, but onely for to heare. Others that they may passe away the time, and feele their stay the lesse till dinner: others that they may doe according to custome, these that they may sleepe, and take a sweet nappe before noone; the Preacher is instead of a Minstrill to them, softly lulling them asleepe. Moreover others are present at Sermons that they may prattle, and maintaine a talke sometimes with this body, sometimes with that: others that they may obey their Masters command, because they cannot otherwise choose; whether they will or no, they are driven to this kind of du-
ty.

166 *Of a Right*

Another

ty. If any one now enquire : From whence I pray after so many Sermons, after such loud cryes, after so many serious exhortations ; doth not the world put on a new face of honesty ? it is easie to answer. Very many come not at all to Sermons, too many others, although they come, a good intention is wanting ; they are drawne by curiosity, by custome, by necessity ; for many, if they had the Law in their owne hands, would stay out altogether, and of those very people which frequent Sermons : who is it for the most part which brings a mind free from other thoughts ? which aboundeth not with innumerable fantasies, which giveth his mind seriously to what hee heareth, which in conclusion will be the better ? You shall hardly find an Auditor wholly composed to heare. Here is the grieve of it, because a good intention goes not along with them to Church, or is changed into another by the way, and very easily is bent into an evill one. Excellently *Senec* : *Hee*, saith hee, *which waites upon the*

Lib. I *Intention.* 167

the schooles of philosophers, let him carry away some good thing every day, let him returne home either the better indeed, or the better to be wrought upon. *Senec. Epist. antedicta.* The very same I shall say of the Sermons of Christians : hee which comes to Church to heare the Preacher, let him alwaies carry away some good with him ; let him returne home either the better indeed, or the better to be wrought upon. But he shall so returne, whoe soever will, for that is the power of Christian erudition, that it becomes a very great helpe to all Auditors of a sincere intention, whoe soever cometh into the Sunne, although he come not to that purpose, shall be Sunne-burnt. They which have fate in an Apothecaries Shop, and stayed there any long time, carry away the smell of the place with them. And they which have bin with the Preacher, must of necessity have got somewhat, which had profited even the negligent. Marke what I shall say ; negligent, nor obstinate. What therefore ? doe wee not know some, which have fate

*Aut sanior,
aut sanabilior.
or.
Either sound
or in better
case.*

Teaching.

*Quia in sen-
lem venit
or.*

168 *Of a Right*

state many yeares under the Pulpit, and got not so much as one looke like it? such as these, would never reape any profit, but onely heare. *Attalus* both a subtile, and eloquent Philosopher was wont to say: *The Master and the Schollarought to bee both of one mind; hee to bee willing to profit, this to proceed.* Hereupon let no body marvell that hee hath received no benefit by so many Sermons, but let him marvell that hee would receive none. This is the businesse of a good intention, and earnest endeavour. But let us proceed farther.

Selfe-love knowes how to insinuate it selfe in the finest manner almost into all actions, and whiles by degrees, and closely it withdrawes a good intention, it puts an ill in the place. Selfe-love is a friend to all pleasing affections, and teacheth this one thing throughly, to seeke ones selfe. This is the very fountaine, this the Originall and root of all evill intentions. Every man hath his pleasure: there is none but is a favourable

Admirationem, et desiderium, et discipulum, et debet esse: ut illi prodesse velit, hic proficere.

Trabit suam, quoniam, vult, et.

Lib. 1. *Intention.* 169

rable Iudge in his owne cause, which can endure nothing lesse then to hate himselfe. An ill intention alwaies seekes after either delights, or riches, or dignities, but not eternall ones. For this is the difference betweene a good and evill purpose: the good never hath an eye to some eternall thing; the evill is contented with such as are transitory and vaine; this takes up all her time, to looke upon her selfe and her own commodity. And this forsooth is a subtile kind of Idolatry, and most privy adoration, to be found in all deadly sinnes, when the furthest end is Maime placed in the Creature, which should bee reposed in the Creator onely. But there is scarce an offence so grievous, so it bee secret, whereupon that spotted and speckled Salamander cannot put a false dye of innocency. An ill intention hath her pretences, colours, names, titles, shapes, wherein she can Maskes faine her selfe beautifull. And where I pray doeth not Avarice set forth it selfe under a Cloake of Parsimony? The pompe of apparrell, Frugality

Triumph-
eth.

rell, and excesse of dyet, and all kind of intemperance, advanceth it selfe under the name of necessity: Ambition creepes forth under the scheme of Office, duty, assistance. Envy applaudes it selfe in the title of most just indignation. An ill intention ever finds a hole open, at which it may escape, for it is most subtle: but let us demonstrate the matter by examples.

First of all for worldly respects; alas how much good is usually omitted, and how much evill committed? who almost is there, which gives not heed rather to other then himselfe, nor weigheth so much what his owne duty is, as what other mens opinion. How many which being reasonable honest men in the rest, should yet use more meanes to helpe others forward in a right way, but are hindered with these very respects: and what, say they, would this and that man speake of it, how would such and such dislike it, what louing eyes would they cast upon mee? A thousand such things there are, whereupon variable eyes are

*Oculus septem-
plices.*

are continually shot. A single eye respecteth the one and onely honour of God. Hee which hath a single eye: this, saith hee to himselfe, is my good meaning, and this is my conscience, this my care, and this my duty: whatsoever this or that body objecteth, whether it please him or the other, I stand not upon that: this ought to bee done, and therefore no care is to bee taken whether they like it or no. I regard God, not men; whatsoever mortall people say, if the King immortall command otherwise, I follow him.

Againe, and which is to bee noted in the second place: What strange things are not done onely for a little gaine? the Merchant to fly poverty runs to the Indies. I Worlds end passe by innumerable Slaughters and Robberies. It is the common rule of the world: the smell of gaine is sweet out of any thing, or any way. Wee doe infinite matters onely for a little lucre sake, which if we did with a right intention, for the love of God, should not lose its reward. Hee said very true:

I 2

Men

Lucre

*Pauperiem
fugiens Mer-
cator currit
ad Indos.
Lucri odor
bonus est ex
qualibet, re
et quolibet
modo.*

Men run a great way for a small living, but many will scarce lift one foot from the ground, for eternall life. Wee seeke for that which is nothing worth; there is sometimes filth by striving about a poore farthing: and we thinke it nothing, to let our mind run day and night upon a small promise, and that which never comes to passe. *Thom. a Kemp. l. 3. c. 3. n. 2.* Iethro in old time reproving his Sonne in Law *Moses*: *The thing, saith hee, which thou doest, is not good: thou wilt surely weare away.* *Exod. 18. 17, 18.* The very same is to bee uttered againe and againe to all those *Cormorants*, which live upon the catch, every one of these must have this *Item*: What dost thou, O Man, thou wilt surely weare away; thou wilt make a foole of thy selfe: the thing which thou doest, is not good: but to make it good, use a good intention, that thou maist be a gainer, let goe gaine, especially all which is not honest, or which useth to runne away from a good conscience.

Thirdly, how much is endured
in

*Sueto labore
consumeris*

in respect of pride? it is most true: either bee not proud, or be patient. Many dissemble when they are a cold, that they may not spoyle the grace of their fine cloths; they will not put on good thicke Coats, and soundly lined like Farmers. So the shooe be neat and sit close to their foote without wrinkles, although it wring it is no matter. His Coller pincheth this proud man, his Dublet that. Another: that hee may shew the strength of his pride, refuseth not to be loaded with Garments, this body that hee may goe according to the fashion, is ready to starve himselfe. Nay forsooth, we have got a trick to cate pint, that we may bring our faces to a dainty white colour. What should I say of other Torments of this madnesse: these and other things more then can be uttered pride beareth patiently, but she beareth them for her selfe and her owne ends, which if they were undergone with a Right intention for Gods sake, how highly would his goodnesse reward them? Such a Vassall of pride as this hath also

*Stult to labore
consumitur.*

this lesson rightly played to him : *Thou wilt make a foole of thy selfe at last.* Sir Thomas Moore, a man as religious as learned, by chance lookt in upon a maid in her Chamber, standing before the glozing judge her Looking-glasse, which platted her haire with great labour and paine, to make her a broad fore-head, and laced her stomacher very strait, that shee might seeme slender. Sir Thomas Moore to her : *Vnlesse God, saith hee, reward thee with Hell for this mighty paines, certainly he shall doe thee great injury.* And hee did seriously affirme, hee was verily perswaded, *That many in this life did get Hell with that trouble, with one halfe whereof they might have purchased Heaven.* For what of what must wee thinke this cometh to passe, but onely of a good intention.

Fourthly, what is not done to gaine, retaine, and encrease favour ? heere no labour is spared, no trouble refused, nothing thought intollerable : to waite whole daies in presence of great men, is accounted

ted no paines. Some religious men in times past, stood diuers yeares together upon Pillars, and from thence tooke their name, *Simon the Stilcte, Daniel the Stylite, Alipius and Theodulus the Stylites.* These men stood day and night to worship the Lord, and keepe downe their bodies. This Sect of *Stylites*, standing certaine yeares continually had an end, but theirs not so, which stand upright many houres together, and expect a little favour onely, which notwithstanding is placed upon a slippery stone and ready to turne up the heeles, and may farre sooner be lost, then gotten. *Ioseph the Viceroy of Egypt, Pharaoh,* next unto him in power, but another King succeeded, which refused to know *Ioseph.* How deare to *Darius* was *Daniel*, and yet all the favour of *Darius* could not deliver *Daniel* from the Denne of Lyons. *Achitophel Absolons Iewell* was a Counsellour in greatest Grace, but this grace put not a Gold-chaine about his necke, but a Rope to hang him. *Haman* most

176 *Of a Right*

most high in favour, and almost another *Assuerus*, yet by these golden stayers of favour hee went up to the top of a stately Gallows. And what was *Belisarius* under *Iustinian*, a Generall most renowned for so many Victories? hee lost at length not onely his favour, but both his eyes also, being tumbled downe to extreame poverty. Who was *Seianus* under *Tiberius*? ere while another *Tiberius* in a manner, was dispoiled of his reputation and life also; being drawne with an Iron Dragge, and cast into the River *Tiber*. The day would sooner end, then I could expresse even the Titles onely of these Tragedies. Let *Argus* have a thousand eyes; no man can deny that favour hath a thousand wings to fly away withall. And yet this light and inconstant Gossip is pursued with such earnest desire, and entreaties, is gone about with so many labours, is sought for with such sweating, with so many solicitous thoughts and cares, is scarce after all, and very hardly obtained: to hold her when she is obtained, no lesse

Lib. I *Intention.* 177

lesse labour and care is bestowed, the mind being alwaies fearefull, and troubled every way, least what is purchased with so great charge, may be all dispersed with one little blast. So you may see these Hunters, for favour alwaies trembling and doubtfull, ever solicitous, and fearing the losse of credit, as the greatest hurt that can happen; the sound of a shaken leafe chaseth them. *Levit.* 26. 36. They sleepe in a manner like Hares with their eyes open, they doe so shake at every blast of favour. For (which is a great evill) they begin now to have need of fortune: their life following is doubtfull, suspicious, fearefull of chances, and hanging upon the Moments of Time. They never set their vertue on a sure foundation, but bid her stand a side in a slippery corner. Marke these things I beseech you Courtiers, marke them other people. And what a hard servitude is this, to doe and suffer these things day and night for favour, onely of favour? Here which should doe and suffer these things with a

Inimicus gratie gratiam.

178 *Of a Right*

good intention, for Gods sake, how much advantage should hee beare away? But now whiles this man and that, and another and another neglecteth this, every one of them must have this Lesson played him: *The thing which thou doest is not good; thou wilt make a foole of thy selfe in the businesse, a very foole, a most egregious foole, for thou doest this, that thou maist hurt thy selfe with a great deale of paines and trouble.*

*Stulto laboro
re confumoris*

Fifthly, what doe not others out of Court endure, both men and maid Servants? They must swallow many times not onely words, but also blowes. How often doth a Master, or a Mistresse cry out when they are moved, rogue, hangman, foole, beast, slave, assie, villaine; after these Thundering words many times followeth lightning comming from the hand, Cudgels fly about, and whatsoever weapons anger and madnesse bring in play. And what gaine have the poore wretches by this? a little wages, some slender fare, and for the most part out of season, and most

Lib. 1. *Intention.* 179

most commonly cold. Whosoever beareth these things for that end onely that he may live, weares out himselfe also like a foole, a very foole in the businesse. But if a Maid or man Servant offer these things with a generous mind to God, and saith; Lord, for thy sake I will suffer my selfe to bee wearied and vexed, for thy sake, my Lord I will endure all these things: for I know very well that thou art a more gentle and liberall master. then hee to whom I am enthralled; of thee, my God, I will expect my reward. Hee truly is wise which selleth his paines to, as Saint Paul excellently instructeth such kind of people in these: *Not with eye service as men please, but as the Servants of Christ, doing the Will of God from the heart. Ephes. 6. 6.* Sixthly, what misery doe not Mechanicall workmen endure? They returne early in the morning to their hard labours, and follow the same till darke night, yet in my times they rub out scarce one browne Loase for themselves and their family: they suffer heate, flames,

*stinkes, frost, very many inconveni-
ences for a little gaine, who is poorer
then many of these, if we looke onely
upon the body? and who againe is
richer then these people, if any one
of them shall likewise say in his
mind: My God, I poure these drops
of my sweat into thy hand, I offer
all my labours to thee, for thy sake I
am wearied, Good Lord, thou art
that rich Housholder, which never but
surpassest the paines of thy Servants
in liberall payment, nor sufferest any
thing to bee done gratis for thee,
more then to doe it: thy rewards
infinitely exceed our poore endea-
vours. I therefore consecrate and
present to thee all my sufferings, to-
gether with thine owne Sonnes: of
such as these bringing all their mat-
ters to God in this manner, Saint
Paul truly, That in every thing,
saith hee, yee are enriched by him,
in all utterance. 1 Cor. 1. 5.*

*If we cast our eyes round upon
all estates and orders of men, sure-
ly wee shall find many things to
bee endured in all of them. And
even you your selves, whom wee
salute as rich and blessed, and a-
dore*

*dore after a sort, have you not
your shares of troubles and vexati-
ons? which of you complaineth
that you want somewhat to
endure? it sounds of vertue when
every good man, although most
afflicted, dares say with a generous
spirit: O Lord give more, send har-
der things for me to suffer. The case
standeth very well with this man,
such a request as this is a cleare
signe of a pure intention. But you
others, O fortunes darlings, O great
ones, and abounding with all kind
of wealth, and how doe you beare
your afflictions? I doubt not at all
but you are perplexed many waies,
although yee say nay, which in this
case are not to bee credited: nay I
am verily perswaded, that you are
often more grievously, though more
secretly tormented then any men of
the strictest Orders, whose life is a
mere act of penitency: You have
softer Beds indeed then those poore
men, but it may bee a question, whe-
ther you, or they sleepe quieter, for
wee doe not goe to Bed that we may
lye well, but that wee may take our
rest well: I cannot not deny the time
of*

Barley
pudding

Rent

of your rest to bee longer then theirs,
but I know not whether I may be-
leeve it to bee sounder and sweeter :
there bee very many things which
disturbe your sleeping, which doe not
theirs one jot. You have much more
variety of meates and farre better,
but it may be a question againe, with
whom they relish better, neither in-
deed doe I doubt, that to many which
are kept to their stint, their Sallets
and Oate-meale, pottage, boyld
Barley and Lettice tast more plea-
sant, then Capons to you, fed with
nothing but white bread and butter,
and the very braines of Iupiter doe.
You have more and more curious
Clothes then they, but here also let
me aske the question, who have the
fittest, they which suffer the least
cold in them, and are least pinched?
Their shooes seldome hurt poore peo-
ple, but you more commonly. You
have greater leasure, and more holy
dayes, but perhaps many labour with
more ease then you play. Lastly you
have freer liberty then poore people,
but many vices accompany your li-
berty, the remorse of mind, and deepe
wound of conscience. Now therefore,
observe,

observe, I beseech you, whether yee
come to Bethany for Christs sake,
or else to see Lazarus; whether yee
sustaine those things which yee ought
to sustaine, with such a mind as is
fit. Two men hung by Christ on
either side upon mount Golgotha,
both of them Theeves, both Cruci-
fied, both dyed by this one and the
same punishment, but one was re-
ceived into Paradise, the other into
Hell. What I pray made such an
unequall division betweene them
equally guilty, and having equall
execution? *Intention.* Hec desired Besought
Christ to accept of his submission;
the other turning away from Christ,
ended in impatience. This is the way
from the very like crosse, to contra-
ry Kingdames, if the intention be so
different.

Therefore wee must take great
heed, that we be not the Worlds
Martyrs, the Divells Confessors,
the Disciples of Mamon, and the
Schollars of *Venus*. Selfe-love
finds out a thousand cunning
trickes, the most smoothly per-
swaderh what she list, and takes
for her scope private Iudgement, Determi-
curiosity, nation.

curiosity, selfe-will; this it doth, that it may make intention, wrong, unsound, farre from God, and such from which God justly turnes himselfe away. If you offer one that is very hot and thirsty the best Creame that can be to drinke, yet if it be out of such a Cup wherein a great many flies are swimming, doe you thinke you shall doe him a courtesie? who will presently drinke, although hee bee sore a-thirst? the snow-white licour invites him indeed, but the Creatures that swim up and downe make him affraide: first throw out the little blacke birds, afterward bring the milky Nectar to him. So good workes, like a white and sweet potion, like the daintiest Dishes, shall for all that never be pleasing to God, if Vaine glory, selfe-will, curiosity, covetousnes, Selfe-love and conceit defile them. Dead Flyes spoyle the Apothecaries Ointment. *Eccle. 10. 1.* So all intention which is not right and sincere, corrupteth and destroyeth the most excellent deeds that can be: who would not laugh

Bugs

at

at that Inne-keeper, which inviting a stranger into his Taverne, with most gallant words: Good Sir I pray turne in hither, I have very rich and delicate wine indeed, but that it is a little sower? Out upon you with this your delicate wine, which is either sower, or water-washt, or dull. GOD in times past makes this very complaint by the Prophet *Esay: Thy Wine is mixed with water.* *Esay 3. 22.* The same may bee spoken of many: *This deed of his, these workes, this service of his, this industry, this endeavour would be good wine, unlesse it were mingled with the water of an ill intention: when the intention which goeth before is untoward, every worke which followeth after is wrong, although it seeme to be right.* *Greg. 1. 1. Dial. 6. 9.* In the old Law, when any person that had the Leprosie was to bee made whole, the tippe of his right eare, and the thumbe of his right hand, and the great toe of his right foot, were to be anoynted with Oyle. *Levit. 14. 17.* What doth God more commend unto us by

Clenfed

by this observation, then when we are about to use the oyle of mercy, or give almes, or performe any deed of Charity and Religion, that wee touch nothing that belongs to the left side, that no ambition, no boasting, or wrong intention intermixe it selfe. *Let not thy left hand know, what thy right hand doth.*

Two Women strove about a Child before *Solomons* Iudgement-Seate, both of them indeed had a Child, but one a living Child, the other a dead; for she had overlaid it in her sleepe. This contention instructeth us, if we marke it. Wee indeed pray, give almes, assist with counsell and hand, use abstinence and other things; good Action begets these Children as it were, but unlesse we watch over all these things, unlesse a most sincere intention alway defend these Infants, wee over lay them with careless sleepe, our prayers, our Almes-deeds, our abstinence, and all kind of suffering wee destroy with drowlinesse, and so take away what life and strength soever was

was in them before. For as *Richardus Victorinus* excellently: *That which the body is, saith he, without the soule, the same is an action without a good intention.* Victor. tract. 1. *De statu inter Hom.* If therefore these Children of ours bee deare unto us, if wee will not labour in vaine, let us alwaies labour so, as to doe those things; not because it so pleaseth and agreeth with our humour, nor because it is the fashion, or because it is done of others, but because it pleaseth God so. Let a single eye aime at the one and onely honour of God in all things, wherein it refuseth to erre. Let God be the cause, why wee doe these things, avoyd the other, endure those things. If now, as it falleth out many times, they bee more slacke in recompencing our paines, upon whom it is bestowed, we have God for our Surety and Pledge: what God said to *Abraham*, let all that are of a good intention account the same to be spoken to them: *I am thy Shield, and thy exceeding great reward.* Gen. 15. 1.



CHAP. XI.

President That Great Herod the Ascalonite,
was a notable example of an
evill Intention.

Burning

Ivo, a man learned and religious, of the Order of Saint Dominicke, was sent Embassador by Lewis King of France, to the Sultan of Damascus: A marvellous thing happened to him in his journey, and as is credible, was done on purpose for the instruction of many in this manner. An old Woman met Ivo in a certaine place, carrying a Pitcher full of water in one hand, and a Copper Vessell full of fire coales in the other. Ivo wondering at the strange approach of the old Wfe bearing fire and water, enquireth what these things meant? to whom the old woman: *I carry Coales saith shee, that I may set Paradise on fire with them, and burne it up: I carry*
water

water, that I may quench the infernall flames and destroy Hell. And now Ivo wondering more at such a desperate answer, demandeth farther, to what end shee went about such things, and for what good? That hereafter saith shee, *all intension which is not right and pure, may cease, that no man may be righteous onely in hope of Heaven and reward; no man also may hate sinne for feare of punishment and horror of Hell, but for the onely love of God, and desire to please him.*

There came three great Princes from the East, to the Manger and strawye Cradle of the Babe Christ: In all their Iourney as well in Herods House, as other places, they were heard to answer things so frequently, as that of a most right intention: *And wee are come to worship him. Mat. 2. 2.* But Herod also pronounceth the very same with sober mouth: *That I may come and worship him also. ibi. v. 5* Here no hope of reward, or feare of punishment intermixt it selfe; nor indeed is there any mention made either of Heaven or Hell:

Palace

Readily

Et venimus adorare eum.

Earnest

the

The Wor-
shippers are
ready.

the onely end of the *Bethlemitical* Voyage, is Divine Worship and Adoration. As well *Herod* as his Guests seems to agree upon this truly sacred intention. They are ready to goe to worship, being provoked neither by any feare of punishment, or hope of reward. And who can say *Herod* determineth not the same, as those pious strangers? But now wee will demonstrate, that there is as much difference betweene the intention of *Herod* and his three Guests, as is betweene Heaven and earth: And *Herod* shall appeare to be an egregious Idea of an ill intent.

*Victimum in
actione, pri-
mum est in
intentione.*

It is the common saying of Philosophers: *The last thing in action, is the first in intention: the end is that to which all things are referred.* That is manifold by daily experience, one taketh upon him diverse kinds of labours; this weeke he bringeth in Lime, the next Tiles and Stones, the third Sand, the fourth Boards, afterwards hee deliberates with his friends; one while hee measureth this, another that; now hee turneth

next about his Compasses, and then hee telleth his mony; one while he talketh with Carpenters, then he sendeth for Masons; now he hireth a Glazier and a Smith, and wherefore all this? For a House. A House is the end of all this, the first indeed in intention, but the last in action. *Matthew* reporteth of three great Lords ta- *Dynastar*
king their Iourney from the East towards Ierusalem; this journey was long, difficult, laborious, and of great expences. But what is the end and scope of this our journey? The adoration of the new King. *And wee are come to worship him.* All the way they meditated upon this: *We are come to worship him.* Appointed
This intention of theirs set the voyage, this laded them with diverse gifts, this prescribed necessities for the way, this brought them to *Hierusalem* the Metropolis of *Iudea*, this sought the entertainment of *Herod*, this most faithfully obeyed the conducting Star: the end did dictate all these things, truly a most excellent and laudable end, *And we are come to wor-
ship*

ship him. But Herod also saith the same, and that with the same words: *That I, saith he, may come and worship him*. Who would not beleve Herod and his Royall Guest to be of one mind, of like purpose, of the very same intention! But see I pray, as much as Heaven and earth differ, so much the mind, purpose, intencion of Herod, and the three Sages disagreed. Their end was the best that could bee, none worse then his. Hereof these are most cleare arguments.

Mat. 2. 3.

First of all, *When Herod the King had heard these things, he was troubled*. The matter is suspicious already, and behold the first Argument of an evill intent, to be troubled. A man of a good meaning is never wholly troubled, howsoever the businesse goeth, although all things fall out in the foulest manner, he altereth nor, he is like himselfe. *There shall no evill happen to the just. Pro. 12. 21.* For hee cannot fall from the good intencion which hee hath: Herod therefore was troubled, because he feared to bee thrust out of his Kingdome.

Kingdome. But from whence is this feare? being too great a friend to himselfe, hee loved and sought himselfe so fervently. In the yeare 1414. there were three Popes, (that was the staine of the Age) *John*, *Benedict*, *Gregory*. In these troubles, *Iohannes Dominicus*, one of the purpled Fathers, a very sincere man, could not dissemble his truly honest mind and intencion. For though he alone could doe all things with *Gregory*, and by him also had beene raised to that state, yet notwithstanding hee failed not to advise *Gregory*, that hee should descend of his owne accord from so high a Throne, whereinto hee had entred by a negative and unlawfull way. *Gregory* obeyed one so sincerely admonishing. The other two were removed by force from this Sea. Which done, *Iohannes Dominicus* the purple Senator, endeavouring to reduce himselfe also into order, went to the Council of *Constance*, put off his purpose for another that should bee more worthy, and placed himselfe below Bishops. See, how many waies

Blemish

Cardinals

To reforme

E

and

and how happily a right intention triumphed over ambition. *Herod* because hee was so ambitious, therefore also so troublous. If a man had blowed into his eares day and night, that the Messiah was borne, but neverthelesse would doe not the least hurt, nor that he came to take away Kingdomes, but to give; Notwithstanding *Herod* in this most troublesome state would have feared daily, nor cast any thing else in his mind then the speedy slaughter of the Infant King. But if one little veine of *Herod* had flowed with a right intention, hee would have reasoned thus with himselfe: If the Child be borne which is the Messiah and Christ indeed, God will be with him; but if otherwise, I trust God will stand on my side. But the wicked King gave place to no such honest thought, his mind run upon this one thing: Let this Child dye, let him dye; and although I must stab him through a thousand, although through foure-scorene thousand bodies, let him be stabbed, let him be slaughtered, let him

Smite

him dye. *That so many Children were slaine, is the assertion of the best authors.* And yet covering this Parracides mind with such pious words and countenance; *That I, saith hee, may come and worship him also.* The first signe that betrayed evill thoughts under a faire spoken tongue, was disturbance. *And when Herod had heard these things, hee was troubled.*

Secondly, *And when he had gathered all the chiefe Priests, and Scribes of the people together, hee demanded of them, where Christ should be borne.* What was the intent of *Herod* in this? To know the place where the Child was borne. What hurt I pray is this? This forsooth, because there is no good at all therein. To desire to know, is of it selfe indeed, as they call it, an indifferent intention, which is neither good nor evill; hereunto if an evill action be joyned, neither of them can be termed good. And why would *Herod* know the Country where Christ was borne? whether that he might

salute, present gifts, adore him? That he might murder him. This was his mind, this was his intention. Thirdly, *Then Herod when hee had privily called the Wise men, enquired of them diligently what time the Starre appeared.* Neither is this a signe of a good intention. To call the Wise men, was no evill; to call them privily, was little goodnesse, and next doore to evill. *For every one that evill doeth, hateth the light, neither commeth to the light, least his deeds should be reprov'd.* John. 2. 20. This is a sure signe of no good meaning in any one, if hee labour so much to hide, cover, keepe close a thing, that it may be no waies knowne of others: this person hates the light, and desireth that not himselfe, but his faults may lye hid.

Many things without question are done in private, which are never so much as spoke of; the Court hath her secrets, and so the Campe, and yet in these very places, no body feareth to have his witnesse, if he know it to be necessary.

cessary. How much almes is given privately by some, when the Author is knowne scarce to one, many times to none? Religiously this, holily, and to the mind of Christ. If yet they which give, did understand it to make for the greater honour of God, that they should be knowne, it is like they would not suppress these speeches: *I am the man, it is I that give.* Vices are not after the same manner: for there are private places and corners, where they play, where they drinke, where they steale embraces, where they take unlawfull paines. These fly Merchants, these Players, these good fellows, these Lovers will bee knowne by no meanes. What Orator can perswade such as these? *It will bee for Gods honour that it should bee knowne, who they are themselves, and who their companions.* They heare nothing, but they bind every one with threatening, either hold thy peace, or pay dearly for it. There is none of them from whom thou canst wring this speech: *I am a Gamester, I am a Companion,*

Tells how
they say
it.

An Angels
Plumes

banion, I am a Wencher, and a Spend-thrift. These things use to be done by stealth & privily. But this same privily, is an evident token, that all these things are done with no good meaning: Things carried in secret, are for the most part not without suspicion. Herod therefore while hee privily senderh for the Wise men, maketh himselfe openly suspected of an ill intent. From this corrupted root, there sprang up such branches. Whatsoever Herod did here, hee did un-justly. When the intent which goes before is perverse, every deed which followes after is naught. As some therefore as he had privily called the Wise men, hee enquired of them diligently the time of the Starre, hee sent them away to Bethlem, commanded every thing to be narrowly sought out, and tidings thereof returned him: all maliciously and with harme enough, for he added a most deceitfull and wicked intention: That I may come and worship him also. Behold a Divell. but a faire one, and trimmed up in the habite of an Angell. O most subtile Foxe!

Foxe! our Saviour not without cause gave that name to the Herodian breed. They trusted to cover a bloody, inhumane, mischievous mind with a Foxes cunning.

Wilynesse

But Herods sacred Senators, and privy Counsellors, of what mind and intention were they? Of a diverse: For when the Counsell was called out of course, it is credible that there were some of them which said: What Divell hath brought these Our-landish men from the East Country, as if wee had not enough to doe without them? You might have heard another say: I would have these Idolaters, to stay at home, and not come and disturbe our peace. Another cursing them, said perhaps: Let these fellowes goe with a mischief, they have made us ashamed of our selves. Must they know these things in Arabia, and must we be ignorant of them in Iudea? Others, a little more modestly: We owe this out of duty to the King, to whom wee have obliged our selves for performance of this matter, there-

I will
when I
needs
must

Adiaphoræ

Perturba-
tion

fore it behooves us to goe to our Bookes and search, which is the native Country of Christ. But neither were these men of so praise-worthy an intention. For a good intencion seldome puts men on, when force and necessity constrain. It is no vertue to say to him which gives a good thing in charge: *indeed I will not, but I ought*. Although wee search *Herods* Court all over, wee shall scarce find any right intention therein, and which followeth, no good action. For all those things, to come together, to enquire, to examine Bookes, to give answers, are a thing of policy, and indifferent actions, whereunto if a good meaning be not joyned, they obtaine no heavenly reward at all. Moreover that disturbance of *Herod*, consultation of the *Rabbines*, astonishment of the City, might have made those three Kings of the East very doubtfull, have drawn them into error, and perswaded them to returne without performing their business. For they had occasion enough to say,

say, *What children are we, & worthy to be laughing-stocks for Kings*. Behold in the very midst of Iudea, they know nothing of this King of the Iewes, whom we seek for, and wee so rashly following a dumbe starre, forsaking our owne Countries have cast our selves upon these forraigne Coasts: wee have troubled King *Herod*, and made worke for his Counsellors of Estate, we have raised the City of *Hierusalem* to no purpose, what vanity have we sought for by this Iourney? They let in none of these thoughts, they let in none; but with what foote they began, with what intention they set forth, with that they went on constantly, they gave no other answer to all men then this: *Wee are come to worship him*. If any one had questioned them in the Cave at *Bethlem*: *And what doe these gifts of yours meane, what this humble carriage of men prostrating themselves, what this bowing of your bodies to the ground?* they had never answered any thing else, then this: *Wee are*

K 5 come

come to worship him, neither feare, nor force, or any necessity drove us hither, no hope of gaine constrained us, this one businesse brought us out of doores. Wee are come to worship him. And what is he, O men, whom you are come to worship? The very same, say they, whose Starre wee have seene, whom the Stars obey, which hath brought a Torch for us from Heaven, him wee are come to worship. At length they obtained their end, and fell downe flat and worshipped him. Every one might have said for his owne part: I have not sought mine owne glory, but his that is borne King of the Jewes; I give my mind to this, for that cause I undertooke this Journey, for this end I brought these Gifts: they had all one mind and one voice. *Wee are come to worship him.* Being brought at last, by the Conduct of a Starre, to the meanest Cottage, to a house for Beasts, to a poore little Infant, nor having any God like Booke, nevertheless *They fell downe and worshipped*

ped him. Behold, good Christian, what an evill, what a good intention teacheth: Behold how dissembling and fearefull that is, how constant and erect this, and how both bewray themselves Discover every way by their owne marks! Herod though he were an abstruse and concealed man, and knew how to dissemble his truculent mind in cunning, yet hee gave apparent tokens enough of his wicked intent. The three Wise men from the East did goe astray something, when they sought Herods lodging, but this very error proved some good to them, for their good intention, it was a helpe so to erre. Whereas therefore they were carried to the Cradle of Christ new borne, with a very good intention, they had not onely a starre for their Guide, but also an Angell for their Guard, which most faithfully instructed them, carefully to shun their treacherous Lodging, not to returne to Herod, but depart home another way, that they might not deprave the excellent intention, where

wherewith they came. Neither indeed did the Wise men follow the Starre with any other mind, then that they would wholly submit themselves to his will and pleasure, which had sent the Starre for their Conduct. This is a true, and pure intention indeed, *To follow the Will of GOD in all things.* Hereof a Divine of our Age: He which is so minded, saith hee, that hee desireth nothing else, then to fulfill the Will of GOD, God can never forsake that man. *Tymp. in Spec. Epist. Signo. 117.* A mighty promise.

Le. this therefore bee the intent of a Christian man in all things that hee doth, to say daily to himselfe with a sincere heart: Lord, I doe all things for thine honour, I desire to obey thy Will in all things, whether they bee easie for me to doe or hard, whether sweet or sower. *I come to worship thee,* not as *Herod*, but as the three Kings out of the East, I desire to adore thee Lord alwaies,
and

and in all my actions; for that cause I live, therefore I eat, drinke, rest, labour that I may serve thee, please thee, obediently follow thy Will every where, alwaies, in all things: will so live, so dye.



CHAP. XII.

What we call an indifferent intention, what None.

ALthough there bee no voluntary Action, which is not derived from some Intention; for whatsoever we doe willingly and wittingly, we doe with desire of obtaining some end or other: notwithstanding wee performe many things so doubtfully, most things so gapingly, loosely, and heedlessly, that in many things we may seek to have an adiaphorous or indifferent Intention, in most none at all. But what intention we call Indifferent, what None, now we will plainly expresse.

It.

Goe up
and down

It is called an indifferent intention, or Adiarphorous, which in it selfe is neither good, nor evil, nor maketh any thing to honesty or dishonesty, and hath commonly meere naturall Actions for her end, such as are, to eate, to drinke, to walke, to sleepe. Seneca comes for a good light to this purpose, who in a plaine Christian sence: *Indifferent things*, saith he, *I terme to be neither good, nor evil, as sicknes, paine, poverty, banishment, death; none of these is glorious by it selfe, yet nothing without these: For not poverty is commended, but he whom poverty dejecteth not, nor makes him sleepe. Banishment is not commended, but hee which take it not heavily. Griefe is not commended, but whom griefe hath nothing constrained. No body praiseth death, but him whose spirit death sooner tooke away then troubled. All these things by themselves are not worthy, nor glorious, but whatsoever vertue hath enterprised or employed by reason of these, it makes worthy and glorious. They are plac-*

ced betwene both: This is the difference whether wickednesse or vertue lay hand on them. Senec. Epist. 82. Med. And that wee may clearly know, what indifferent, what good, what evil is, Annæus addeth. Every thing receiveth honour which had none before, when vertue is joyaed with it. We call the same Chamber-light, which in the night is all darke: day puts light into it, night takes it away. So to these which are termed indifferent and ordinary things of us, Riches, Strength, Beauty, Honours, Rule: and on the contrary Death, Banishment, Sicknes, Grievances, and other things which we feare lesse or more, either Wickednesse or Vertue giveth the name of good or bad. A peece of metall which is neither hot nor cold of it selfe, being cast into the Fornace becomes hot, being throwne into the water growes cold againe. Idem ibid. Therefore, only vertue is good, only wickednesse evil. Indifferent things are neither good, nor evil by themselves: use gi-

vetb

with them their name, when either vertue, or vice comes to be joyned with them. So Wit, Art, Science, Health, Strength, Riches, Glory, Noblenesse, bee things indifferent, because they bee naturall, nor rise any higher therwhither a good intention listeth them, which also if thee contain her selfe within the bounds of nature, nor mounteth up to God, continueth indifferent, and without reward. Hereupon to goe, to stand, to sit, to runne, to speake, to labour &c. are not good, nor gaine the name of a good desert but onely from a good intention, which extolleth a small action although the least and vilest, to a very high degree of honour; which that wee may thoroughly understand, *Lodovicus Blosius* instructeth us excellently after this manner: *Those things which are to be done (although when it behooveth us to take meate and drinke, to give our selves to rest, or to apply any other nourishing comfort to our bodies) let this consideration goe before, that thou desire to doe these*

these very things purely for Gods honour For even as a matter which seemeth of it selfe to bee weighty and of great moment, is wholly displeasing to God; the intent of him that doeth be impure: so a deed which of it selfe is accounted poore and of no importance, doeth very much please the Lord, if the intent of the doer be right. And this can a good intention doe, but an indifferent intention can doe none of these things, but maketh the action wherewith it is couled neither worse nor better, as wee will shew more at large hereafter.

That is called Noe Intention of us, when one doeth this or that lightly out of custome, and proposeth to himselfe no end of his doing, and loveth as it were by chance. This is a great abuse of life, and privy gulfe devouring all our paines. *Seneca* most justly complaineth heretofore: And it must needs bee, saith hee, that chance should prevaille much in our life, because we live by chance. As often as thou wilt know, what is to be avoyded, or desired, looke unto

unto the chiefeſt good, and purpoſe of the whole life, for whatſoever we doe, ought to be agreeable to that. None will ſet every thing in order, but he which hath already reſolved upon his end. No body, although hee have colours ready, will make a Picture, unleſſe hee know before hand what he meaneth to paint. Therefore we offend, becauſe we ſtand all upon the part of life, but none deliberates upon his whole life. He ought to know what hee Arrowe : which will let fly his aimes at, and then to direct and rule the Weapon with his hand. Our devices goe aſtray, becauſe they have no end, whereat they ſhould be directed. *No wind fits for him, which underſtandeth not to what Port hee ſaileth.* Senec. *Epist. 71. init.* All very excellently ; and he is truly ignorant to what Port he applies himſelfe, which wearieth himſelfe in vaine with No Intention. Where an action hath no ſure end and ſcope, there is confuſion, and a rude and indigeſt Chaos over all. God

*Ignoranti
guerra fortum
petat, nullum
ſuus ventus
eſt.*

*Rudis indi-
geſtaq.
moles,*

gave charge in times paſt. *All the fat, ſaith he, ſhall be the Lords, by a perpetuall Statute for your generations, throughout your habitations.* *Levit. 3. 16.* What marvell ſaith *Iſychius*, that GOD ſo ſtraitly required the fat of the out and inward parts : This fat is a Right Intention, to be directed to God in all things ; God leaveth this for no body. But hee which ſetteth no intention before his doings, he takes away the beſt of the Sacrifice from God. Such a one as this, whatſoever hee performs, he doth either out of inclination, or cuſtome, for hee knowes not why he doth it, or to what purpoſe, or for whom. This ſort of people are in a moſt miſerable eſtate, which after a great deale of paines can hope for no certaine reward.

Who is more reſleſſe then Children at three or foure yeares old ? they runne whole daies to and fro, nor ever ſtand ſtill long in one place : now they thinke they are riding, then they toſſe a Play with Shuttle-cocke into the aire, anon they

they build houses, by and by they leape up and downe upon stooles, so they weary themselves off on their leggs, being never idle in nothing but idlenesse, and when they have worne out the whole day, and beate themselves out of play, at length what is all their paines and wearinelle? they have dealt with trifles, they have chased away flyes, they have drawne water with a Sieve, they have sowed in the water, with babylike and fruitlesse paines. Very like to these babies are all those, which governe their doings with no intention, they scarce ever by hold upon any great matters, or if they touch them, they run over them with a slight hand, and rather nibble upon the top, then search to the bottome. The Cloudy Satyrist fildy enquireth of these people:

*Est aliquid quò tendis, & in quod
dignus a cum?
An passim sequeris corvos testaque
lutoque,
Securus quò pes ferat, atque ex
tempore vivis?
Sine Sarc. 3.*

Reach cunning.

What goest thou after with thy bended Bowe?
Or doest thou follow every wandring Crow?
With Stones, and Clods, not looking to thy way,
But stayest upon a course, that knowes no stay?

Hast thou any certaine end whither thou referrest all things? or livest thou for a day without purpose, without providence, as nature perswades thee? And what is that Carrier, who to one that askerh. Whither travellest thou? should reply, indeed I know not my selfe. O foales head returne home, silly foole returne, and thinke first whither thou goest, before thou goest forth. In this life, O Christians, we must not play the idle Gossips, and runne a gadding whither our foote leades us: every houre must our last hour bee thought upon, and Iournies end, a Right Intention must be renewed almost every minute. Very great respect is to be had, how wee affect things, whether for love of goodnesse, or

Suggestin

of

What

of our selves ; to set forth naked workes is nothing praise-worthy. And indeed where the intention is not right, there it is either evill, or none. The disposition which thou replenishest not with vertue, lyes free for vices, even as a field which thou shalt cease to Till, for feare of over-loading it with crops, will of its owne accord eat it selfe out with unprofitable weedes. So for the most part as soone as we cease, to doe well, wee begin to doe evill. Hercof likewise exceeding well Seneca : Let us imagine some body, saith he, to doe that which he ought : he will not doe it continually, he will not doe it equally, for hee knowes not why he doth it. Some things will come forth right, either by chance, or continuall doing, but there will not be a rule in the hand by which they may be squared, which he may beleve that the things hee did are right. He will not promise himselfe such for ever, because he is good by chance. Moreover it may bee scatures will tell thee what thou oughtest to doe ; but they will not tell thee

hee how to doe, in that manner as thou oughtest : and if they performe not this, they bring us not home to vertue. He will doe, I confesse, what he is charged : but that is a small matter, because indeed the commendation is not in the fact, but in the manner how it should bee done. Senec. Epist. 95. Med. Most excellently every way, and according to the rule of Gods sacred Word. Truly the commendation is not in the fact, but in the manner how it should be done. It is not sufficient not onely to doe, nor yet to doe well, unlesse this very thing be done with a good intention. So much therefore let us account of a single eye at all times, and every where to lift it up to GOD. But are we not often more foolish then every Child, whose sight faileth us in so great light, nay we make all things darknesse to us, and by that meanes we see nothing at all, neither what is hurtfull, nor what expedient ; we run up and downe all our life, nor stand still for that, or set our foote the more circumspectly. But who knowes not here

Impetus

how furious a thing violence is in the darke? But surely wee doe it, that wee may bee called backe th farther from home: and when we understand not whither we are carried, we runne lightly hither and thither, at last any whither, with blind hast.

God most faithfully warning us by the Prophet Agge: See your hearts, saith he, to consider your waies, yee have sowne much, and bring in little: yee eate, but yee have not enough: yee drinke, but yee are not filled with drinke: yee cloath you, but there is none warme: and hee that earneth wages, earneth wages to put into a bagge with holes. Thus saith the Lord of Hosts, consider your waies. Agge. 1. 5, 6, 7. Loe, how God presseth that matter: Consider, call your waies to account. How would hee have thought upon, which way an whither we goe; Loe how every where hee requireth a good intention. But all that are negligent hereof have this lesson sun to them: Yee have sowne much

Seminasti multum, et inulisti parum.

and

and brought in little. There bee some that sowne money, so much money forsooth they bellow upon their Table, so much upon cloth s and household stuffe, so much upon recreations, playes, banquets, so much also for the hearing of newes, so much upon divers creatures, so much upon Bookes, which they neither reade themselves, nor suffer to bee read by others. but keepe them as a Dog doth the manger. So much money they spend over and above upon fawning companions, Iesters, Iuglers, Parasites, Fooles; to say nothing of other base kind of people; so much also they lay out upon curious concerns, and Devices many times pernicious, so much upon other most idle fooleries, so much in conclusion they give away upon almes and benevolence, if so be that be done with a sound intention. These people beleeve it, sowne very much money, thou maist rightly say of every one of these, *Hee hath dispersed,* but not, *given to the poore,* but to them that were rich before; or he

I

hath

hath given to Taylers, hee hath given to Cookes, Comfit-makers, Clawbacks, morrice Dancers, Tale-carriers: hee hath given to these, and those, and the other, that hee might draw them to his side, that hee might corrupt them and buy their mouthes for himselfe. But what has he given with a good will to religious uses, for the maintenance of truth? O wretches! *Yee have sowne much and brought in little*, because ye have sowne not with a due intention, hereupon your harvest is few meane, so none: *Yee have eaten but yee had not enough; yee have dranke, but yee were not filled with drinke*. There be some which may eate and drinke, there be which may heare many and excellent things of Divine matters they are divers waies perswade to goodnesse: and as Cookes use to doe which serve in sometime boyled meates, sometimes roasted sometimes baked: now dry, now laid in broth; now cold, now hot and smoking, that they may whet the stomacke to eate: so

vertue

vertue must bee commended with a lovely variety to these fastidious hearers of holy things, they heare, and as it were eate that they heare, they shew themselves greedy, but presently they long for something else, they bury what they heard in speedy oblivion, and turne their mind another way: they become neither in better state nor stronger for it, for they give eare to sacred admonitions not with that intention, that they may grow better and more holy. O silly wretches! *Yee have eaten, but yee are not satisfied*. Yee have cloathed your selves, but there is none warme. There be some which now and then take vertues part, they frequent the Church, they pray, they arme themselves with confession of their sins, with the Sacrament of the Eucharist, and yet are not warme for all that, partly because they direct not these things to God by a sincere and fervent intention, partly because they presently expose themselves againe to the cold; they are stored

Mealy
mouthed

L. 2

gone

gone out of the Church, from prayer, from holy duties, but they returne to their former wallowing in lust, they take up their ancient course of cursing and swearing, they avoyd no ill occasions; so they never put off their old manners, they stand still benum'd in their accustomed vices, as before. O silly wretches! *You have clothed your selves, and then is none warme.* And hee which earneth wages, puts it into a bagge full of holes. God is most liberall in bestowing gifts, which we put up into our bag, but such a one many times as hath holes. Our mind like a bag hath so many fluts, through which the gift of God may fall out, as it avoydeth not occasions, which invite unto wickednesse. *Bernard* comprising all this daintily: *Hee soweth much, saith hee, to his own heart, which knoweth much of the divine Commandment by hearing, or reading, but brings forth little fruit by negligent practising. He getteth, and is not satisfied, with hearing the Word of God, covereth* the

Graces

the gaine or glory of the world. But he is well said not to be satisfied, which eateth one thing and longeth for another, hee drinketh, and is not filled, which listneth to the voice of preaching, but changeth not his mind. *Greg. l. 1. in Ezech. Hom 10.* God in times past to *Ezekiel: Sonne of man, cause thy belly to eate, and fill thy bowels with this vole that I give thee. Ezech 3 3.* But what else, saith *Gregory*, are the bowels of the belly but the treasures of the mind, a Right intention, an holy desire, a humble affection towards God, and pittifull towards our neighbour. Let us weigh, my beloved brethren, how godly this promise is. For many read, and are hungry, as soone they have done reading. Many heare the voice of preaching, but goe away empty after the hearing of it. Who se bowels are not filled, although their belly eateth, because though they perceive with their mind the meaning of Gods Words, by forgetting and not keeping the things which they heard, they lay

them not up in the bowes of their hearts. *Greg. l. 1. in Ezech. Hom. 10. post init. O poore soules! Yee earne wages, but yee put it into a bag with holes.* Here the same *Gregory*: *We see, saith he, when money is put into the torne bag, but we see not when it is lost out. They therefore which looke how much they bestow, but weigh not how much they steale, put their wages into a bag with holes: because forsooth they lay it up looking upon the base of their confidence, but they never looke when they loose it. Greg. p. 3. Cure pastoral. c. 22. fine.* Thus in conclusion we labour in vaine, which take no care for the soule of labour, intention. We set the goal, which wee doe before our eyes, but we make no account of the right intention, which wee neglect: *so we earne wages, and put it into a bag with holes.*

There is no more troublesome labour, then labour in vaine, and without effect. No body would willingly loose their paines. Some forsooth labour like *Asses*, they take many and heavy burdens up-

on them, and place all the credit that, to undertake great matters: *Issachar* is a strong *Ass* &c. he bowed his shoulder to beare, and became a servant to tributes. *Gen. 49. 14.* But these labour not for themselves, but others, when they want that intention which should commend their labour to God. Some moreover suffer like *Martyrs*, but it shall not bee long of them: *The noble army of Martyrs praise thee, in Angli. Liturg. Te Deum.* Men in a pitifull case indeed, and so much the more to be lamented as they bee more in number. Ah, how many are there which make a great profession of bearing the crosse, and yet goe on scarce a foote in the way to Heaven, for want onely of intention. They suffer mighty matters, but therefore because they are constrained to suffer them. They hang backe for certaine, they beate themselves miserably, they resist as much as they can, but because they cannot shake off the crosse which is laid upon them, they goe on in a reeling manner.

This is not to suffer for Christ; this is to row up and downe in the ayre, to set in into a cold Oven, to build upon the sand. *Baalims* Priests what paines I pray doe they spare, that they might excell *Elias* in sacrificing? They called upon their God from morning even untill evening, continually crying out, *Baal* heare us, O *Baal* heare us &c. And they leapt upon the Altar which was made. And when it was noone, *Elias* mocked them, saying, cry aloud. And they cried aloud, and cut themselves after their manner with Knives and Lancers, till the blood gushed out upon them. 3 King. 18. 27. Nevertheless there was no voyce of *Baal*, no sparke of fire, no successe of the matter shewed it selfe. The mad Priests should first have kindled up fire in their minds (as *Elias* did) have rowzed their intention to God, and by this means they had called fire out of Heaven. The world as it were another *Baal*, doth trouble, weary, vex his owne diverse waies; these it drawes to

Kindled

all wickednesse, those to any slavery whatsoever. The wretches are disturbed with going, standing, running. They are exercised many times with odious, difficult, troublesome, wicked, mad, unworthy labours. They which serve the world, had need bee able to swallow all kinds of invectives, reproaches, reprehensions, dispraises, bitter taunts, many wry looks: and as Juglers devour Knives by cleanly conveyance, so these are constrained to indure and take downe whether they will or no many bitter and stinging words indeed. They have their detractors, corrivals, adversaries, malevolent and envious antagonists; yet notwithstanding they are driven to make low congees to them, to kisse their hands, to reverence them with a thousand ceremonies and pleasing gestures, or else to renounce the service of the world. Neither yet doe they want cares, vexations, perturbations and troubles at home. All these things taken together would be like a fat Oxe cut in

L 5 pieces.

pieces, so that fire were not wanting, so that a right intention like the coelestiall flame would lick them up. But now because many beare such things, but impatiently, they beare, but not offer them to God; they suffer these things, but without a right intention, they suffer not for Christ, but for themselves, for their owne and the worlds sake, hereupon no desert or reward is to be thought of in this case: they beate the ayre, they sow upon stones, they deserve no favour from God. Of these people elegantly and truly *Bernard: Wo2 be to them*, saith hee, *which carry the crosse, not as our Saviour did his, but as that Cyrenean another mans*. For they are broken with a double contrition, which are of this sort, both for as much as they temporally afflict themselves here for temporall glory, and for their inward pride are drag'd to eternall punishment hereafter. They labour with Christ, but they reigne not with Christ. They drinke of the brooke in the way, but they shall

not

not lift up their head in the gate: they mourne now, but they shall not be comforted. *Bern. in Apol. ad Gul. abb. initio*. So that reviling These was Crucified indeed by Christ, but he did not goe with Christ from the Crosse to Paradise. In like manner many take much paines, but in vaine; sustaine much, but also in vaine: they exercise vertue likewise, as it seemeth, but all in vaine, yea with losse, because they want a right intention in all these things. *Oseas* the Hebrew Prophet deciphering these very people: *An Heifer*, saith he, *that is taught to tread out the Corne*. They which labour without a sure and right intention, are like Oxen which tread out the Corne, these though they be loosed from their worke, yet retorne of their owne accord; they are already growne perfit in this labour, which also they enjoy, for thereby they fill their mouths full of Provender, and so willingly perpetuate this businesse, and put on the yoke againe very easily. No otherwise doe these

Schollers

Ose. 10. 13.

Schollers of the world, whom Gregory notably setting forth: They willingly toyle and moyle for the glory of the world, and likewise bow their necks with all devotion to the yoke of hard labours. And what wages have they for their worke? a mouth full of Provender, but not a purse so well fild with monies. They bee Heifers indeed taught to tread out the Corne, they labour like Beasts that draw or grinde, or like blind horses in a Fullers Mill, they are driven by one boy with a whip, and run all day. And whither doe they come at length in the evening? they are in the very same place, because they goe round in a Circle: so they which want a right intention, are starke blind, and make no progresse at all in vertue this day: to morrow, the next day comes without any difference to them. These Oxen alwaies plough in the same path, and have this labour for their paines, therefore they can expect nothing else from God. This is the cause why Paul so contentedly exhorteth: Whatsoever yee doe in word or

deed,

deed, doe all in the name of the LORD IESVS, giving thanks to GOD, and the Father by him. Colossians 3. 17. The same Apostle as earnestly pressing it againe: Whether yee eate, saith hee, or drinke, or whatsoever yee doe, doe all to the glory of GOD. All, all which must so eate, so drinke, so doe every thing else, that GOD may bee honoured, no man hurt or offended.

Chrysostome explaining this precept of Paul: Although a thing, saith hee, be spiritual, yet if it bee not done for Gods sake, it hurts him very much that doth it. Chrysostome, Tom. 5. Orat. Calendis dicta. And even as Masons doe carry their Rule from Angle to Angle, so let that Divine saying of Paul bee our rule: Whether yee eate, or drinke, or whatsoever yee doe, doe all to the glory of God. Most rightly therefore Laurentius Iustinian: Let the first Word, the first Thought, the first Affection, found of the di-

vine

vine praise ; let it direct a Supplication inkindled with zeale to GOD. Iust : de discipl. et perfect. Mon. c. 10. Fine. A thing well begun , is as good as halfe done. Dimidium facti, qui bene cepit, habet.

The end of the first Booke.



The Second Booke declareth who are both the fauours and foes of a good intention, but chiefly Vaine glory, and rash Iudgment; the Signes, Practise, and reward thereof.

CHAP. I.

That a Right Intention is that good will commended by the Angels.

Good will, is the Soule of action, good will is never but rich, good will can doe all things. The night which Christ was borne, the heavenly ministers sung a wonderfull Song on earth; they which heard these Musicians from Heaven were Shepheards; the

Genij

*Est in terra
pax, homini-
bus bona vo-
luntate.*

the Quire, the Field; the Song in
selfe, *And in earth peace, good
will towards men. Luk. 2. 15.*
beseech you, let us take so much
time, as to enquire: this very
thing of all those which duty-
fully stood about the strawen
Cradle of Christ, what *Good will*
is? Let us begin first to demand
of the Angels themselves.

O most pure and blessed Spi-
rits, why doe yee come downe
in troups unto our Cottages,
what seeke yee in earth that can
be wanting in Heaven? we have
no lodging worthy of you. To
this our question, this is the voyce
of all the Angels at once: O
mortals, we know well the con-
dition and inhabitants of the
place. Neither indeed doe we
seeke famous adventures, rare in-
ventions, exotick Arts, strange
fashions, nor Gold or Jewels by
this our comming, but *Good Will*,
which is more precious, and
deare to us then gold, and all
kind of Jewels. And surely here-
in the Angels seeme in my mind
to have done so, as Great men
some:

Sometimes use to doe when they
come in their Iourney to a poore
Ale-house. For the tapster when
hee seeth an honourable Baron,
or noble Earle to bee his Guest,
first of all he purposeth to excuse
the meannes of the house, that
they can find no delicates or dain-
ties there, no Beds fit enough for
so great a stranger, that they have
bread and drinke in a readinesse,
but are without almost every thing
else, and that indeed the manner
of living in the Country is no
otherwise: yet if hee please to
stay, at his Masters command he
will be ready to bring forth what-
soever he hath in custody over all
the house. The Earle courte-
ously and pleasantly to encourage
the man: I know, saith hee, my
good friend, what house I am come
into; if thou shalt bring me a cou-
ple of Eggs and a cup of thy Beere,
thou hast provided enough for this
meane; neither did I come hither
to feast my selfe, an unknowne
Guest that desire to be private, and
to leave thee the richer. Dost thou
like this? The Host full of joy,
and

Is M
of

and with a cheerefull countenance: *What else*, saith hee, *O my Lord, what else but this, with all my heart? Charge, call, command; I, and mine will doe what you require to the utmost of our powers.* This forwardnes of mind, this most ready will, the Angels those great Powers from above did seeke in this inferiour world, and that for our profit, that they might leave us farre richer then they found us. *And in earth peace, good will towards men.* So Otto the Emperour taking occasion to visit *Romulus*, would not onely goe into his Cell, and tast of his victuals, but also in his poore and hard Bed would so great a Majesty lye. *Hier. Plat. l. 2. de bon. stat. n. l. c. 37.* So other Kings and Princes turning sometimes into most desert Cottages, have made use of the fountaine onely, and bread almost as hard as stone for their Dyet, not without pleasure. And so Angels delight amongst us, is good will, and a right intention. But let us enquire of *Ioseph* also, with what intention

*Ex Horn.
bona voluntas.*

Intention hee came to *Bethlem*.
O religious Housholder, most chaste *Ioseph*, what seekest thou in this journey, so long, so difficult, especially the time so contrary? why travellest thou to *Bethlem*? all the Innes every where are taken up, not so much as a corner is empty for thee, thou art every way an excluded man; thou maist goe to a thousand houses to look bed and board, a thousand bars will keepe the doores shut, none will let thee and thy wife come in: Therefore rather goe backe againe, and dwell at *Nazareth*. Here no body will bid thee welcome, much lesse entertaine thee with a cup of Wine. *Ioseph* full of most holy resolution: *It is no matter*, saith hee, *that no habitation of man is free for me, therefore wee will make hold with Cattel, neither truly did we take our journey hither, to dwell conveniently and at ease, but that wee might obey the divine pleasure, we bent all our mind to this, that which we seeke, is obedience, thither will we follow, whithersoever the Will*
of

Threshed

of God shall call us But by your
favour, O good *Ioseph*, you seem
to be beside the matter: This is
not the Will of God, but the
pride of the *Romane* Emperour. It
may be *Augustus Caesar* desired to
know his strength and power,
therefore hee troubleth all King-
domes and Provinces, that hee
may understand how great he is,
and be more proud by this occasi-
on. On the contrary *Ioseph*:
God, saith he, findeth this very
pride of an Idolater, to bee a fit in-
strument to accomplish his own
Will. It is the Lord: let him do
what seemeth good in his sight.
1 King. 3. 18. Forasmuch there-
fore as *Augustus Caesar*, the su-
preme Magistrate, hath by Gods
Providence made a Decree
throughout the whole World:
that every one should repaire to
the City of their owne Tribe:
therefore wee also undertooke
this Journey, that we might shew
our obedience to this Edict: This
is mine, and the Virgins inten-
tion committed to my trust,
which we can as conveniently per-
forme.

forme in the poorest Cottage, in
the vilest corner, in a Stable, as in
the Palace of King *Herod*, or
Annas the High Priest. But aske
wee likewise the Blessed Virgin
her selfe concerning the same
matter.

O most Blessed Virgin, if I
shall call thee the Mother of
God, I shall lay all praise upon
thee. Thou art that truly wor-
thy Mother, at whose maiden
Travell the Angels should de-
scend from Heaven. What I pray,
divine Virgin, lookst thou after
in the native place of thy Lynage:
or art thou ignorant? there is
none acknowledges poore Kin-
dred. And it is much to be fea-
red least thy Journey be taken in
vaine, for the richer sort of *Da-
vids* stocke have taken up every
Inne of the City before hand:
you must either live abroad in the
streets, or else returne. Never
thinke that those that be of your
race will give place to you, there
is none of them will come to see
you, wee will send meate and
drinke to entertaine you, which
will

Give
thee all
due praise

NOTE

**This volume has a very
tight binding and while every
effort has been made to repro-
duce the centres, force would
result in damage**

academic
microforms

Threshed

of God shall call us But by your
favour, O good *Ioseph*, you seem
to be beside the matter: This is
not the Will of God, but the
pride of the *Romane* Emperour. It
may be *Augustus Caesar* desired to
know his strength and power,
therefore hee troubleth all King-
domes and Provinces, that hee
may understand how great he is,
and be more proud by this occasi-
on. On the contrary *Ioseph*:
God, saith he, findeth this very
pride of an Idolater, to bee a fit in-
strument to accomplish his owne
Will. It is the Lord: let him doe
what seemeth good in his sight.
1 King. 3. 18. Forasmuch there-
fore as *Augustus Caesar*, the su-
preme Magistrate, hath by Gods
Providence made a Decree
throughout the whole World,
that every one should repaire to
the City of their owne Tribe,
therefore wee also undertooke
this Journey, that we might shew
our obedience to this Edict: This
is mine, and the Virgins inten-
tion committed to my trust,
which we can as conveniently per-
forme.

forme in the poorest Cottage, in
the vilest corner, in a Stable, as in
the Palace of King *Herod*, or
Annas the High Priest. But aske
wee likewise the Blessed Virgin
her selfe concerning the same
matter.

O most Blessed Virgin, if I
shall call thee the Mother of
God, I shall lay all praise upon
thee. Thou art that truly wor-
thy Mother, at whose maiden
Travell the Angels should de-
scend from Heaven. What I pray,
divine Virgin, lookst thou after
in the native place of thy Lynage:
or art thou ignorant? there is
none acknowledges poore Kin-
dred. And it is much to be fea-
red least thy Journey be taken in
vaine, for the richer sort of *Da-
vids* stocke have taken up every
Inne of the City before hand:
you must either live abroad in the
streets, or else returne. Never
thinke that those that be of your
race will give place to you, there
is none of them will come to see
you, wee will send meate and
drinke to entertaine you, which

Give
thee all
due praise.

evil

will bestow any honour upon you. None will bee knowne your allyance, all courtesies banished from hence already nor any little Inne will receive you: They which bee poore and despised, though they bee never so good. As it is truly said:

*Mortuus vi-
vos frequen-
sar, pauper
inter divites.*

poore man amongst the rich, com-
as welcome as a Ghost to the
ving. *Vet. monast. Trochaic.* Where-
fore, O most entire Virgin, whether the open street must bee thy house, or thou must take the sandy way againe, which thou camest Hereunto the Child-bearing Virgin: My *Ioseph*, saith she, and seeke not after our Kinsfolke, at the honour of our Parentage, nor a convenient place to lodge in, but the one and only Will of God, which God hath declared unto us by *Augustus Caesar*. Be O most blessed Mother, give leave to a word, this seemeth to be the will of God, but of man which is an enemy to God: for that the poore are burdened miserably and without cause done by command of *Cyrinus* the

Wearied

President

President, this is the man which disquiets and disturbs all *Syria*, this is he which calleth all men hither, and thither out of their dwellings. Whereunto the Virgin: But who, saith shee, hath permitted *Cyrinus* to doe that? I may thinke, say I, *Augustus Caesar*. The Virgin againe: Hath any permitted *Augustus Caesar*? God verily, I have answered. Here at last the heavenly Virgin: Therefore saith shee, wee follow Gods permission of this man, we obey his pleasure, with this intention we undertooke this Iourney: We are not troubled with conceit of our Inne: *God will provide. Gen. 22. 8.* If men deny us place, perhaps beasts will not refuse us. Gods Will bee done. But let it please us, to enquire this of the most divine Infant himselfe.

O Infant wiser then any *Solomon*, O King of Angels, what seekest thou, may wee presume to aske, amongst poore exiles which thou maist not find a thousand times better among thy Citizens the Angels? What does

Rude for
rest.

New
Winke

does it please thee for thy mind
sake to tast of strange and coun-
try fare, what does it delight
thee to change thy Heavenly
Tempe for this most horri-
wood? O Lord, the world doth
not know thee, and unl. he thou
discover thy selfe some other way
it will tread upon thee with al
kind of contempt. Hereunto th
child Christ, either with a sign
onely of his eyes, or with teare
alone, gave answer enough
this sense: I seeke not honour
nor pleasures, nor desire any daintie
of Dyet, *My meat is, so doe the*
will of him that sent me, that
may performe his worke. Ioh. 4. 3
It will be easie for mee to want
other kind of meate, but that may
pleasant meate, that meate which
is truly mine I long for with
greedinesse, this I seeke: this is
end, this my intention. But as now
ye see me lye in the Manger,
one day ye shall see mee upon a
Crosse. And all this shall bee done
according to the rule of my Father
Will. For as now my Father useth
the pride of the Roman Emperour

and discourtesie of my Kindred to
that end, that I may be thrust low
into this filthy Cave, so hee will use
the envy of the Hebrew Priests,
that hereafter I may bee lifted up
upon an ignominious piece of wood.
My meat is to doe the Will of him
that sent me, because I seeke not
mine owne will, but the Will of
him that sent me. Ioh. 5. 30. *Be-*
cause I came downe from Heaven,
not to doe mine owne will, but the
Will of him that sent me. Ioh. 6.
38. This is the answer of Christ
to us.

What therefore is that Good
Will, whereunto the Angels give
a blessing of peace? Saint Leo
very rightly to this demand: *A*
Christians true peace, saith he, is
not to be divided from the Will of
God. Wee must say unfainedly eve-
ry houre: Thy Will bee done, O
Lord, both in me, and in all men
most perfectly, at all times, as it is
in Heaven. This, O Christians,
is Good Will, to desire this one
thing in all things with all the
heart: O Lord, thy Will bee done.
This Will, this intention of mind

the Angels commend. Truly hereof Saint Gregory : *No richer thing, saith hee, is offered, then Good Will. Hom. 5 in Evang.* This will begets true peace. This will the Shepherds brought along to the Cradle of Christ. They would goe and seeke, they went and sought out that very Infant, whom the Angels perswaded them to seeke, from hence grew their mutuall consultations : *Let us now goe even unto Bethlem, and see this thing which is come to passe, which the Lord hath made knowne unto us :* And they came with hast. This will that most crafty Foxe, Herod the *Ascalonit* wanted altogether, which promised that he would both come, yea and worship him also. Forsooth hee had come to cut the Childs throat, not to kisse his knees. Lastly, in this good will and Right Intention consisteth true peace and quietnesse. Do whatsoever thou canst, O Christian, thou shalt find a thousand troubles in all things else : there is nothing any where so quiet as

it should bee without this good will. Distemper and innumerable disturbances by the body, by the mind, by friends, by Kindred, by Children, by Subjects, by Servants, by Office, by Businesse ; troubles at home, abroad, at Church, in the world, in the waters, in the woods ; troubles in recreations and pleasures themselves, abundance of troubles will environ thee on all sides. And though thou composest all things for peace, notwithstanding thou shalt find peace nowhere but onely in this good will, which tyeth it selfe to the will of God in an insoluble Band. And this is Heaven out of Heaven, or the gate of Heaven. Peace Entry to men of a good will, good, constant, safe peace ; true peace, and that none needs to repent. One may use that speech of the Vulgar in many other things : *I had rather have a good quarrell then an ill quarter: if the spirit will make a league with the flesh, obey the lusts thereof, cover every fault of stubbornnesse, a very bad peace.*

A good staffe
then an ill
stoolc

and farre worse then Warre and discord. Therefore there can be no good or safe peace to any, but onely to men of a good will and Right Intention.

~~~~~

## CHAP. II.

All

*That the deede of a Right Intention  
can bee recompenced by  
God onely.*

**T**He rule over the Celestiall Spheres and Starres, over all orders of Angels, doth not equall the dignity of an Action coupled with vertue. For example, a halfe penny given to a Begger, but with a sound and right intention, how highly suppose you, is it esteemed in Heaven? Put all Kingdomes of the world together, both *Turkish*, and *Indian*, and *Persian*; *Spanish*, and *French*, with all their wealth, yea with all their pleasures, and yet thou hast not pitched upon the full price of that halfe penny. The reason hereof is most evident:

dent: all those things as they had a beginning, so they shall draw to their end, they are kept in with close bounds on both sides. But that halfe penny bestowed upon a poore Begger hath amounted to an eternall value. Our light affliction which is but for a moment, w<sup>ill</sup> e<sup>ven</sup> for us a far more exceeding and eternall weight of glory. 2 Cor. 4. 17. What canst thou call lesse, then that which is light and but for a moment? So one sigh for God, one groane in earnest for our former offences, a cup of cold water offered to the thirsty (can I speake any thing lesse?) doe obtaine an **Meane** eternall reward, and great above all measure: *They receive an eternall weight of glory.* The gold of all the Kings in the World brought together into one place, may all be easily examined by the Scales in the space of a weeke, nor indeed can it make an infinite heape: But now that earnest of a halfe penny, which we speake of, cannot bee weighed throughout all eternity, it is infinite. But how

*Et cum Deus  
coronat me-  
rita nostra,  
nihil aliud  
coronat quā  
munera sua.*

comes it to passe that this halfe penny is so precious? By the grace of God, which *August* most truely affirming, saith: *Grace onely worketh all our worthinesse in us, and when God crowneth our deserts, hee crowneth nothing else then his owne gifts.* Aug. *Epist. 105. ad sextum.* The grace of God maketh a marriage betweene God and the Soule. *Assuerus* the mightiest of Kings, which was Emperour of an hundred and seaven and twenty Provinces, was yet pleased to take *Hester* a poore Orphan maid, the kinswoman of a captive Jew to his wife, and made her a Queene: Nor enquire thou the cause. This was his pleasure. Who now can deny the Children of *Assuerus* and *Hester* to be Heires of the Kingdome. Our Soule being most poore of it selfe (when as wee are not sufficient of our selves to thinke any thing as of our selves, *1 Cor. 3. 5.*) yet God makes choyce of her for his Bride through the admirable benignity of his grace. From hence the Inheritance

heritance of a Kingdome is derived to our Children, that is, to our actions; from hence we shall hereafter *Be partakers of the divine nature.* *2 Pet. 1. 4.* For the spirit it selfe beareth witnesse to our spirit, that wee are the Children of God, and if Children; then Heires. *Rom. 8. 16, 17.*

Therefore GOD onely can fully pay the reward of that halfe penny which we said, nor will by any other paiment, but himselfe. That Sun of Theology, for so the holy man understood very well, that God is the fittest reward for a good action. To this purpose Saint Paul most diligently adviseth us, saying: *I cease not to give thanks for you, making mention of you in my prayers, That the God of our Lord Iesus Christ, the father of glory may give unto you the spirit of wisdom, and revelation in the knowledge of him: the eyes of your understanding being enlightened: that yee may know what is the hope of his calling, and what the riches of his glory in the Saints.* *Ephes. 1. 16.* This the

248 *Of a Right*

Apostle incessantly prayed, *That God would give them the spirit of wisdom and revelation*, how that such a reward is assigned by God to every right action, as all the wisdom of Philosophers cannot comprehend. *Whoever shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you he shall in no wise lose his reward. Mat. 10. 42.* The Lord proposeth here the most despicable persons, and the meanest thing, a cup of water not warme, for it could not be warmed without cost, but cold as it runs out of the spring. *Hee shall in no wise lose his reward*, which may rejoyce him for ever. They were very great gifts which two Kings did promise, but amongst their cups. *Assuerus* in the heate of wine: *What is thy Petition Queene Hester, and it shall bee granted thee? and what is thy request, and it shall bee performed even to the halfe of the Kingdome? Hest. 7. 2.* *Herod* assured the same in a manner to the Damosell which danced

Lib. 2 *Intention.* 249

ced before him: *Whatsoever thou shalt aske of me, saith hee, I will give it thee, though it bee to the halfe of my Kingdome. Mark, 6. 23* Behold here the greatest gift of a King, the halfe of his Kingdome, but such as shall not endure. God who is a more bountifull King, is ready to bestow his whole Kingdome which shall never have an end, even himselfe, for a reward of the least good worke that can be, of one halfe peny. *Hee hath called us unto his Kingdome and glory. 1 The. 2. 13.* For the present God conferreth all things for the most part by his Creatures, by the Heavens, the Stars, the Earth, the fruites of the ground, by his Ministers the Angels. But hereafter, *When hee shall have put downe all rule, and all authority and power, 1 Cor. 15. 24.* then the Ministries of all created things shall cease, then God shall exhibit all kind of pleasure, to the blessed in himselfe, for a reward of their good deeds. *He shall bee all in all.* Therefore Saint *Chrysostom* judgeth him to bee a cruel tyrant against



gainst himselfe, which can bee contented with an other reward, then God. *Chrysoſt. Hom 21. in Mat.* And surely ſuch a one as this is more fooliſh then hee, which exchangerh the nobleſt Diamond for five farthings, or a few Apples.

If therefore for every good action there bee a reward decreed which is infinite, eternall, inexplicable, God himſelfe : or that I may ſpeake more plainly, if for every, even the leaſt good deed an everlaſting Guerdon is to bee expected : no marvell then that Steven would not ſell his ſtones neither to vaine glory, nor to violence, nor to any of thoſe Huckſtreſſes, for none could pay a price worthy of them, but onely the Father of that Infant, whoſe Cradle was the Manger and Straw at *Bethlem*. But we moſt ſilly Babies ( I have ſaid little ) moſt cruell tyrants againſt our ſelves doe ſell ſo many worthy deeds for a poore apple, for an Oyſter-shell, for a broken piece of Glaſſe, or a few painted trifles,

ſles, yea for the ſhort ſmoke of a little glory, for the light breath of favour, either to the eyes, eares, or tongues of thoſe whom we deſire to pleaſe. Thus all the wages is, to bee ſcene, to bee heard, to bee praiſed. How truly Saint Gregory : *Hee that for the goodneſſe ſaith he, which hee ſheweth, deſireth the favours of men, carrieth a thing of great and mighty worth to be ſold for a ſorry price : Hee asketh the rate of a little tranſitory ſpeech, for that which might gaine him the Kingdome of Heaven.* Greg l. 8 Mor. c. 28. *ad finem.* For that cauſe Saint Paul ſo ſeriously exhorteth, ſaying : *Servants obey in all things your Maſters according to the fleſh, not with eye ſervice as men pleaſers, but in ſingleneſſe of heart fearing God. Whatſoever yee doe, doe it heartily as to the Lord, and not as to men, knowing that of the Lord yee ſhall receive the reward of the inheritance : for yee ſerve the Lord.* *Chriſt.* Colof. 3, 22. Therefore let us eſpecially take heed of this, that we goe not about to approve our

our endeavours unto men alone, and serve their eyes and presence onely, but rather fulfill all the parts of our duty with a certaine singular Candor of mind, coupled with the feare of God. In which respect whatsoever we doe, let us doe truly and heartily, certainly perswading our selves, that we performe service not to men, but to God, the Author and Lord of all good things. And because we ought to bee sure and certainly acquainted, that the everlasting seat of the blessed is proposed as a Crowne, reward, and recompence to our labours and good endeavours, it is very meet, that all our intention bee directed to Christ onely, that these eyes of ours bee bent upon Christ, that we sell all our things most readily to Christ, who is willing to pay so liberally for them. To set them free from the mouth of the Dragon, and to enseat them in glory.

CHAP. 5.

## CHAP. III.

*How much a Right Intention is impugned by the Divell.*

**T**Hat Apocalypticall Angell Saint *John*, saw a woman clothed with the Sun, shod with the Moone, crowned with Starrs, and this woman in travaile. Before her stood a Dragon with seven heads, waiting while shee brought forth, that hee might take away her Child and devoure it. But he waited in vaine for a prey. *For that woman brought forth a man Child, and her Child was caught up to GOD, and to his Throne: and the woman fled into the Wildernesse, where shee had a place prepared of God.* Apoc. 12. 5. So the hunger-bitten Dragon was deceived of his booty. It is wonderfull to bee thought, how much the Divell that wakefull Dragon laboureth, what subtile devices he useth about this one thing,

thing, that hee may turne a good intention into an evill or unprofitable one : here the gaping Beast waireth, whiles the young one is brought into the world, that hee may presently devoure it. Christ had scarce given a new Charge to Peter to execute his Office, when straight-way Peter turning him about, said: *Lord, and what shalt thou man doe?* Ioh. 21. 20. O Peter what I pray doe these things concerne thee? have a diligent care of thy selfe, looke to thy selfe. There is one which lyes in waite that he may interrupt the course of thy duty : *What is that to thee,* follow thou me : Let thine eyes waite upon mine, let thy feete cleave close to mine, follow thou me. That therefore wee may defend a good intention from the power of this seven-headed Dragon, wee must now unfold the vision of Saint *Iohn*, and shew withall, how diversly, and how solicitously the evill spirit bestirs all his veines in this matter, that he may either take away or corrupt a Right Intention.

The

The woman which *Iohn* saw great with Child, signifyeth the Soule, which is in favour with God. All things doe service to this Soule, the very Starres waite upon it, the Sun and the Moone obey it, Heaven is made subject unto it. Such a Soule is never but *Transcriptum* in travaile with good desires, of serving God more faithfully and respectfully ; neither onely is she in travaile, but hath issue also, and brings her holy purposes to effect, she is happily delivered, and gives the world a sight of most excellent deeds in all kinds. And as a great-bellyed woman is of a very dainty stomacke, and loathes many times those things that before seemed meere Hony to her, and longs for those that before were in her conceit like gall : So the mind of man great with chaste desires, abhorreth all the pleasures of the flesh, all the world ; but in the meane time it embraceth all adverse things whatsoever, and the whole provision of patience with great affection. Heere the seven-headed Dragon watcheth,

eth, and layeth waite every moment, that hee may infect that mind, either with secret pride, or subtile avarice, or blind envy, or privy luxury, or againe with godlinesse, but glozing, or with any other faire-seeming, but sinister intention. So the Hell-armed Serpent stands gaping before the woman, ready to bee delivered. What therefore must the Soule doe in this case, if even by the least token a wrong intention bewray it selfe, what resistance must be made? Let the Child be snatched up to *G O D* and to his Throne, let the intention advance it selfe to the Creator by these wings of prayer. My Lord, I have done, and am about to doe this for love onely of thee. And let the woman fly into the Wilderness. Let the Parent of this Child say: *I desire not, my Lord, to bee secne to be knowne, I affect not to be praised: I will not have it proclaimed in the Market, I will not have it commended for a mighty and rare thing, I would have this done so, as if I had done it in the remotest*

*test desert, in the most desert Wilderness: So thou, my G O D, knowest it, as thou knowest all things: thou onely art a Theater large enough for all my actions.*

Cornelius the Centurion, that approved Souldier to God above, sent all his Sons and Daughters, that is, all his good workes before him into Heaven. Therefore the Angell most courteously spake unto him, saying: *Thy prayers and thine almes-deeds are come up before God for a memoriall.* Acts 10.

4. For hee was a devout man, and one that feared God, and prayed to God alwaies. Thus all his Children were caught up to God, and to his Throne, that *Stygian Dragon* being deluded, which exceedeth all Theeves, Pirates, Robbers by many degrees. For this roving Theefe is never but in hand with his wiles, he observeth a Traveler before he passeth by, and also in his very passage. The Divell is weary of no labour, many times in the beginning of an action, sometimes in the middle, very often in the end he endeavour-  
reth

reth to pull a Right Intention in pieces, which Gregory eloquently setting forth: *For we must understand*, saith he, *that the old enemy pursueth our good workes three manner of waies, that the very same thing which is done right before men, may be spoyled in sight of the inward Iudge.* For sometimes in a good worke he polluterh the intention, that every thing which followeth in action, may for so much not come forth pure and cleane, as he distempers it in the very Originall. But sometimes he is not able to corrupt the intent of a good worke, but opposeth it in the action it selfe as it were by the way side, that when one makes account he goeth out more secure, by setting vice privily to dog him, he may bee killed as it were by treachery. But sometimes he neither corrupteth the intention, nor supplanteth by the way side, but entraps a good worke in the end of the action, and how much farther hee faines himselfe to be gone from the house of the heart, or the passage of the deed,

*Subiuncto  
latenter vitio,  
quasi ex in-  
sidis veri-  
tatis h7.*

he waiteth so much more craftily to disappoint an action at the journies end: and by what meanes he makes every one that is not wary secure by thinking him farre enough off, thereby hee suddenly runs them through with a harder and more incurable wound. For so hee contaminates the intention in a good worke, because when hee perceiveth the hearts of men easie to bee deceived, he presents the aire of transitory favour to their desires, that in these things which they performe right, they may be enclined by the strength of intention, to cover base matters: whereupon it is rightly said by the Prophet under the similitude of *Iudea*, of every soule which is caught in the trap of a wretched intention. *Her Facti sunt enemies are the chiefe. Thren. I. 5.* As if it were apparently said: *hostes eius in capite.* When a good deed is undertaken not with a good intent, the adversary spirits are chiefe over it from the very first thought, and possesse it so much the more fully, as they have also dominion over it

it by the beginning. *Greg. l. 1. Mor. c. 19. initio.* Yea, as *Chrysostome* hath moreover noted, *The Divell sometimes by an evill intention distaineth workes even now already committed to Gods custody.* And if hee bee not able to hinder a deed by casting difficulties before it, he provoketh the intention, and endeavoureth to defile it. Nor yet doth his policy prevaile; hee sets upon it with diverse engines to disturbe it. Meither so indeed doth he effect what he would? he studieth to pervert the end of the action. *Chrysost. Hom. 1. in illud. vidi dominum.*

*Horace* telleth of a most importunate fellow, whom that he might send away from him, hee pretended diverse businesses to be dispatched here and there. But he most importunately answered this one thing, I will ever follow thee. I have nothing to doe, and I am not idle: I will ever follow thee. *Horat. l. 1. Serm. Sat. 9* So the Divell which hath nothing else to doe, then to impugne and vex us, and is truly no sluggard, Hee like

*— Vester  
sequarte?  
Nil habeo  
quod agam,  
et non sum  
 piger: usque  
sequar te.*

like an individuall companion, continually mutters that — *I will alwaies follow thee, ever and ever will I pursue thee; ever will I hold and follow thee close: I will not be quiet, I will not cease, I will not give over, till I turne aside thine intention another way, that it may not goe so right to God; I will ever follow thee.* Surely hee doth so, whom he cannot delude by vaine glory, then he deceiveth by anger, or by sorrow, or impatience, or else by joy, or immoderate desire, or too much longing. There be a thousand waies to hurt. If paines succeed ill, it puts out of courage: what will be said of the matter? thou shalt bee nothing esteemed, thou shalt be a laughing-stocke to all, this will certainly be great hurt to thee. But if the matter fall out according to wish, the *Orcinian Foxe* is at Hellish hand againe. Behold the practitioner, behold his device! very well, excellently, passing well, he could not have done better, what has this or that man done like it? there is none that can come

come neare this deed, all men will commend it. So the blind body seemes such a proper fellow in his owne conceit, pleaseth himself so admirably : he carries his eares listening every where like a Bore what people thinke of him, to heare how they praise him : forsooth it is a great matter in the sorry judgement of the man, and a brave thing to bee pointed at, and have it spoken, this is the man. *Pers. Sat. 1. v. 28.* O poore Soule ! *His enemies are the chiefe, indeed.* The beginning and head of a worke is the intention. The Divell aimes at this marke, he throwes right against this forehead, as *David* did to *Goliath*. If this head be hurt, if a good affection to God bee corrupted or extinct, all the rest of the building tumbles downe. *David* greatly rejoycing that hee kept this head safe : O Lord God, saith hee, *thou strength of my health, thou hast covered my head in the day of battell.* *Psal. 140. 7.* *Pliny* reporteth, that the *Pelican* a most crafty bird, lives by roving upon the waters

*Et pulcrum  
ost digito  
monstrare et  
dicere licet.*  
Top

waters after this manner : Shee flyeth unto those birds which swim in the Sea, and catcheth at their heads with her Bill, till she plucketh up her prey. *Plin. l. 10. Nat. Hist. c. 40.* Righteous men not much unlike to birds, have their habitation indeed on high, but they fly downe to the waters for their food, and dip themselves therein : they refuse not to undergoe cares, vexations, labours, diverse troubles ; they carry these wives upon their backes, for no otherwise are good workes made evident ; there is need of sweating and industry. No body endureth want with vertue, unlesse his body feele it. No man prayeth so as hee ought, unlesse hee watch, and excite his mind to attention. In this manner the godly get the nourishment of their soules. But the Divell, like a *pelican* assaulteth the head of these birds, Intention. Doth he see one praying ? he plucks away the rule of a right intention, and, many, saith he, looke upon thee ; let them goe now and say if they

Dive, dip  
them-  
selves

can

can that thou art not a lover of Prayer. Does he see money in the hand for the poore? he snatcheth away the eyes after spectators of the almes, or draweth the cares to the beggers importunate cries, that whiles hee gives almes, hee may give a reproach with it, and say looke here shamelesse Dogge, cease to barke. *Most men will proclaime every one his owne goodnes: but a faithfull man who can find?* Prov. 20. 5. Doth hee perceive in thee some charity, patience, obedience? presently hee seekes letters of commendation, hee takes up the least words of them that praise thee, and drops into thine eares: loe, thou art of a good report, thy submission hath pleased this Lord; in good troth this is to be reckoned among thy praises. This hellish *pelican* fasteneth a thousand such gripes, whilst he wounds the head, and kills a right intention. Therefore in all actions, let that be diligently observed of the mind: *To God, and to his Throne*. Otherwise we shall not escape the Stygian *Pelican*.

can, unlesse every one of our Children, all our good actions, bee caught up to God, and to his Throne.

It is to be admired which is remembred among the acts of St. Severine Bishop of Coleine. (*Surius Tom. 5. die 23. Octobris. Severinus flourished about the yeare 401*) There was in the time of Severinus the Bishop an Hermit descended of a princely stocke, brought up in his youth to all kind of delights, who when hee was growne of ripe yeares for a wedded estate, tooke a Bride not unequall to him in meanes and blood. And now *Hymen* sounded over all the Court, and now the nuptiall Bed called upon the new married Couple, when on a sudden the Bridegroome being taken with great feare, saw a young man in a most beautifull shape standing close by his side, which spake to him with a cheerefull Countenance, and said: *if I shoulde surely promise thee greater d. l. b. s. and farre more illustrious beauty, wouldest thou follow mee* Betroust thee with

N  
whither



More then  
thus

Surety

*whither I goe ? I would, saith the  
Bridgroom, if thou promise  
things excelling these To whom  
the Angell in a mans shape : I  
promise thee, saith he, heavenly de-  
lights, and immortall glory, if so  
thou bee a man, and knowest how  
to contemne these in respect of those.  
The Bridgroom forthwith fild  
with greedy ambition to enjoy  
these promises, and taken with  
love of the promiser : Behold the  
man, saith hee, passe thy word,  
and lead mee whither it listeth  
thee, I am ready to follow. Hee  
said, and did it : neither carried  
away any thing else with him  
of all his treasure beside a wood-  
den Bottle. The Angell having  
brought him following so coura-  
geously into a place remote from  
all company of men : Here, saith  
he, bee free to God and thy selfe :  
forbeare to care for any thing else.  
So withdrew himselfe out of  
sight. Vpon this Stage did this  
new Actor ply the part which he  
undertooke exceeding well a long  
time, where God and Angels be-  
ing Spectators, hee followed his  
austere*

austere course of life very close  
for divers yeeres together, ex-  
haust in a manner with continu-  
all prayer, watching and fasting.  
At length a desire invaded the  
man to know : who should re-  
ceive an equall reward with him  
in Heaven, for he had a life al-  
most immitable. He was answer-  
ed from Heaven. *That the Bi-  
shop of Colem should bee like him  
in the seat of the Blessed* The  
Hermit wondering at this equal-  
ity of reward in such an unequall  
state of life, Hee beerecheth  
therefore very earnestly, that this  
man may bee shewed unto him.  
And without delay, the very same  
which had conducted him thi-  
ther, stood before him, and shew-  
ed the way whereby hee should  
come to the very place where this  
Bishop was. The Hermit thus in-  
structed, upon a solemn day  
came to *Colem*, and was present  
at divine Service, after Church he  
was admitted into the roome  
where the Bishop dined, to looke  
on. Here the Anchorite saw a  
feast, although not according to

Might  
have a  
sight of

268 *Of a Right*

Genium fa-  
liare.

the profuse Genius of our Age,  
yet sumptuous and liberall. This  
the Bishop gave to the chiefe men  
of the City of *Colein*. The plenty  
of Dishes, the variety of dainties,  
the great richnesse of Plate to  
serve in, was in that age account-  
ed an example of rare prodigality.  
Here this same devout Spectator  
began in mind to confesse with  
himselfe: Have not I therefore  
with my Canne of water, saith  
he, with a piece of dry bread,  
with unsavory rootes and hearbs,  
by daily fasting, alr oft continuall  
prayers, and forsaking all this  
bravery of mine owne accord,  
deserved more favour at Gods  
hands, then this Bishop in so  
great excesse? What doe I, if I  
doe no more, then this prelate  
which aboundeth so much with  
riches and delights? O my very  
good Anchorite, thou maist rea-  
son perhaps discretely, but not  
holily; heare I pray, and suffer  
an answer of the Angell that  
guideth thee, whose words are  
these: *This Bishop, whom thou  
seest, is lesse delighted with all his  
pompe*

Lib.2 *Intention.* 269

*pompe of dainty Dishes, then thou  
with thy wodden platter. Vn-  
derstandest thou this? That  
man is truly great, which useth  
earthen Vessels so, as if they  
were Silver, and useth Silver so,  
as if it were earth. Sen Epist. 5.*  
Here the discreet Palmer acknow-  
ledged, how that God would  
weigh not so much the deeds,  
as the intents of the doers, nor  
value how much every one did,  
as with what respect. Right  
so it is: ———

*Qui quid agant homines, inten-  
tio judicat: Omnes.*

*Intention is the Iudge to try,  
What all men doe, when, how,  
and why.*

And loe, how the Acheron-  
rick *pelican*, could not by all  
stately abundance extort from  
*Severinus*, his Love and good in-  
tention to God. This Bishop of  
*Colein* sent all his Actions, as it  
were his Children before him,  
to God, and to his Throne. And in

N 3 this

this Stratagem, he delivered from that most watchfull Dragon, whatsoever piety hee exercised. But whom may wee find imitating it? It shewes rare vertue indeed, not to be corrupted in the midst of riches, and pleasures, when the most rigid poverty that is, may find some occasion or other to offend a good meaning. For this other which betooke himselfe to the Wiildernesse, being every way else an holy man, and of a most commendable life, nevertheless had let fall some of his good intention, and better affection into his wooden Tankard. Wee doe after that sort even in the smallest things, let goe or gaine no small matter, according as our intention lea- neth either to the Creator, or things created. Satan hath very many snares and almost not to be deseried, which hee placeth closely under foot to intrap a Right Intention. Our dainty- mouth'd senses, and too much selfe-love offer themselves of their owne accord to bee entangled in these

these Nets: it is sweet to them to be so taken. What action soever therefore of ours is not at the very first sent up to God, and to his Throne, is presently caught and devoured by the most nimble Dragon.

The Hebrew Prophet Ezechiel, saw foure living Creatures, whose wings and heads were lifted up towards Heaven: *Their faces and their wings were stretched upward.* Ezek. 1. 11. The upright both looks and flight of these Creatures, put us in mind of no other then this very thing, that nothing whatsoever is safe enough from that Dragon, which flyeth not up instantly to God. It perisheth, whatsoever with- drawes not it selfe by this meanes from the Dragons claws. There- upon *Richardus Victorinus* collecth him, which performeth good workes yet with an ill intention, a murderer of his owne Chil- dren. Here we meet with two things worthy to bee noted. Let the first thing in question bee, wherein doth the sap, kernell,

Preserveth

Nervous.  
Maine  
drift

## 272 *Of a Right*

strength and force, or the Master-veine of a good intention consist? whereat must we principally aime in this point, or what man ever had a good intention indeed? Christ the repairer of mankind, of whom his Father pronounced from Heaven: *Hear him. Mark, 9. 7.* This Master of ours, had chiefly three intentions. The first was of *Obedience. This Commandement* saith he, *have I received of my father. Ioh. 10. 18.* For the first moment that he put on man in the Virgins Wombe, his Fathers Sentence was objected to him. *Thou must be Crucified,* thy Father gives such charge. Christ most obediently submitted himselfe to this Decree of his Father. Hereupon it may bee truly said, The Saviour of the world did hang upon the Crosse foure and thirty yeares. For the intention of Christ went all his life long toward the Crosse, did cleave to the Crosse: *This Commandement he received of his Father.* The Second was of *Respect* to his Fathers honour: *For I,* saith hee, *seeke*

## Lib. 2. *Intention.* 273

*seeke not mine owne glory, but I honour my father.* The third was, of *Love and affection* to his fathers Will. I saith he, *doe those things alwaies which are pleasing to him, because so it seemed good in thy sight. Nevertheless, not as I will, but as thou wilt, thy Will bee fulfilled.* This three-fold intention is almost the very same in substance, but yet it may be perceived also in that difference. For it is one thing to doe any matter therefore, because it is so commanded; another, because it maketh for the honour of another, and another thing yet, because it satisfieth another. Hee which is of this mind, to observe anothers will, and bee also at his beck, and offers himselfe freely, may say: What need have I to be bidden? I am none of them that are to be compelled by force, or power, or Law; I will doe this of mine owne accord, upon this perswasion onely, because I know it pleaseth him that is in authority, his desire is set upon it. And therefore I am as ready to

274 *Of a Right*

doe, as he to *wish*, his Will is to me instead of a thousand Com-  
mands. And this, I take it, is the  
top and highest point of every  
Right intention. And this was  
the intention of Christ our Lord  
in his life, in his sufferings, in his  
death; in all things: *His fathers*  
*Will*. Even as the father gave mee  
Commandement, so doe i. Ioh. 14.  
31. The father which sent me, he  
gave me Commandement, what I  
should say. and what I should speake.  
And I know that his Commande-  
ment is life eternall: what so ever  
I speake therefore, even as the Fa-  
ther said unto me, so I speake. Ioh.  
12. 10.

Hereupon let that never depart  
either from our mouths or hearts:  
O my Lord, and my God, I offer  
my selfe, and all that I have to thee,  
to thy good pleasure in every thing.  
Or that: Even so Father, for so  
it seemed good in thy sight, even so  
Father, even so Father. Or this.  
Nevertheless not as I will; but as  
thou wilt, thy Will bee fulfilled.  
The other thing also in question  
is, and that most frequent a-  
mongst

Lib.2 *Intention.* 275

Fearefull

mongst men of a doubtfull con-  
science, whom it troubleth and  
vexeth diverse waies. Thou maist  
heare many saying. *So I knew in*  
*what manner my case stood with*  
*God, that I were in favour, and*  
*Gods deare servant, whether my*  
*actions pleased that most wise sear-*  
*cher of hearts: so I were through-*  
*ly acquainted herewith, most wil-*  
*lingly would I performe whatsoever*  
*is required of mee.* O my good  
Christian, desirest thou to know  
this? examine thine owne con-  
science: Doe but weigh what  
man-er of intention thou hast,  
how sincere and pure, for how  
much the more sincere and pure  
this is, how much the more con-  
formable and nearely knit to the  
Will of God: so much better thou  
art, so much the more acceptable  
and dearer to God, never doubt  
it. Or knowest thou not, what so-  
ever men doe, intention judgeth  
them all? It is not possible, that  
thou shouldst be of a sincere in-  
tention, and good mind towards  
God, and yet not please God,  
unlesse thou wouldst make God  
unjust.

276 *Of a right*

unjust. It is the voyce of God. *I love them that love me. Prov. 8. 17.* and I doe not containe, nor can otherwise choose, but embrace them againe with a benigne affection, which are so well affected towards me.

Thou therefore, good Christian, have (speciall care of this, alwaies most readily to attend the divine pleasure in every thing. Let Gods *Will* be both thy *Will*, and *Deed*. In this manner thou shalt wound the heart of God with the golden dart of Love. For this gaires such an interest in Gods favour, that wee may procure very much not onely by speaking and doing, but also by omitting and making holy day. Lodovicius Blosius, a truly pious Writer: *If any one saith he, resisteth his owne will even in the smallest matters for Gods sake, hee performeth a thing more acceptable to God, then if hee should raise (let it be marked) many dead men to life.* So it is necessary that he bee ready prepared in all other matters, which would be of a Right Intention,

Lib. 2. *Intention.* 277

Intention, that if hee know any thing that God desireth, he also may desire the same how opposite soever it be to his owne Will. To which purpose (as Blosius instructeth) let him frequently say with himselfe: *For this sake. O Lord, I will not do that thing, when it is not necessary that I should see it: in respect of thee I will not heare that, I will not say that, I will not speake that, I will not touch that. Lord if my Clothes, if my Dyer, if my Affaires, Labours, or that which I am in hand with, displease thee, I refuse not to bee covered with a coarse clout, to live with Bread and Water, to put away these and these things farre enough from me.* But we, O how often doe wee both speake, and doe a great deale otherwise? you may heare him many times that saith: *I am at mine owne pleasure and disposing, what Controller need I feare? I am wont thus to doe; this is my custome: this cost is out of my purse; I feed upon mine owne Trencher: what doe I regard others?*

278 *Of a Right*

Happy

*thers ? I will have it to be in this manner ; no body shall appoint mee what to doe in this case &c. This is not to carry himselfe answerable to the Will of God. Therefore O thrice blessed hee, which with a most sincere intention, followeth the one and onely pleasure of God in all things. This man of all others escapeth the eyes and clawes of the ever-waking Dragon, and whatsoever he doth, hee sends before hand with safe conduct to God and to his Throne.*

~~~~~

CHAP. IIII.

That the greatest enemy which the Divell ranch against a Right Intention, is Vaine Glory.

T*His Enemy of a Right intention is worthily to be feared of all men : Vaine Glory steales away the rewards of*

Lib. 2. *Intention.* 279

of all vertues, and turnes them to most grievous punishments.

Herod Agrippa, no degenerate Impe from the wickednesse of his Fore-fathers, slew James the Sonne of Zebedee, a most holy man, God passed by that : Hee cast Peter in Prison, neither was hee punished of God for this, hee added more outrages to the former, neither yet did God revenge that. But when he made an Oration, glittering in Royall Apparell, not to instruct the people, but for his owne ostentation sake, and the multitude gave a Shout : The voyce of a God, and not of a man, immediately the Angel smote him, because he gave not GOD the glory, and hee was eaten of Wormes, and gave up the ghost. Hee hath him sure enough, Hee tooke away a mans life, and God held his peace ; hee would have stolen the glory from God, and here God riseth in his owne defence, and he was consumed of Wormes and gave up the ghost. He paid so deare for Wind. Augustine rightly pronounceth against

gainst Herod. Lo d hee that will be praised because of thy gift, and therein seeketh not thy glory but his owne, although for thy gift hee be praised by men, yet hee is discommended by thee, because that out of thy gift, he sought not thy glory. Aug in Medit. But he which is praised of men, when thou rebuketh, is not defended by men when thou iudgeth, nor shall be delivered when thou condemnest.

There are two speciall things to be found in all the Workes of God, Vtility, and Dignity: God would have the Vtility to come unto man, the Dignity hee hath reserved to himselfe. Even as a famous Painter easily yeeldeth the Picture which hee made to another, accounteth that onely to be his, which hee writeth underneath, Protogenes invented it, Timander made it, Apelles drew it. So likewise God: and for that cause also hee ordained that the Offerings in times should be made in this wise, that Flesh, Fruits, Bread, and pure Incense should be offered together, which
hee

hee parted so liberally, that what profit soever was herein, it should turne to the benefit of the Sacrificers, he required the perfume of the Incense onely for himselfe. And even as when two Merchants become partners, both of them layeth out upon Trafficke what their meanes afford: Or say that one findeth all the expences, another the paines, sometimes equall portions either of mony or Wares, the gaine which cometh by Trafficke they divide, it is wholly due to neither of them. Iohn the eye of the Lord affirmeth that the Saints have fellowship with God. This fellowship is entered into for that end, that eternall blessednesse may be obtained, thereby as it were gaine. Not God alone maketh this Merchandise, nor man alone: That saying of Saint Austin is well knowne: Hee truly which made thee without thee, will not save thee without thee. God bestoweth all the charges towards this trafficke, For it is God which worketh in us both to Will, and

Iohn 1. 7

Qui fecit
te sine te, non
salvabit te,
sine te.

to doe of his good pleasure. *Philip. 2. 13.* Man bringeth his industry onely, what gaine soever cometh by this dealing, is to be divided betweene God and man: God is contented onely with the honour and glory, whatsoever wealth or happinesse there is, he assigneth unto man. Let a good division therefore be made: *Let glory be to God in the highest, to man peace, and the possession of all good things.* He now that arrogates to himselfe, what is due to God, dealeth most unjustly, and deserveth to be turned out of this fellowship, and deprived of all his goods. *God Created all things for himselfe. Prov. 16. 4.* This Great Maker of all things, requiring honour as it were Tribute of all his Workes. *My glory, saith he, will I not give to another. Esay 42. 8.* This revenue a Right Intention most truly paicth unto God, the very same vaine glory most unjustly taketh from him. Can any man like wise endure another most vainely boasting of that which hee built, which yet never

never came out of his owne purse. Why braggest thou proud fellow, which bestowedst not so much as Brought a stone of thine owne towards this Structure, any man may easily build at another mans costs. In like manner why doe wee poore wretches boast of our actions and good deserts, as it were of great buildings? all the charges wherewith we build come from God, for our use, not for our report. Most apparently Christ: *Without me, saith he, can yee doe nothing. Job 15. 5.* Why therefore doe we brag? we are permitted to inhabit the building, the honour which followeth the fabricke of the House, is onely GODS. Therefore, *Take heed that yee doe not your good workes before men, to be seene of them, otherwise yee shall have no reward of your father which is in Heaven.* And therefore Christ so sollicitously adviseth us, because this vice of Cenodoxy, or vaine glory, is both very subtil, and also very hurtfull by this her subtilty. *Climachus: Cenodoxie, saith hee, hath an hand in all*

Mat. 6. 1.

Peste

Bryer

all devices. For example, Doe I fast? I take a pride in it. If I breake off my fast, because I would not have it knowne, againe I am proud as I were of mine owne policy, if daintily apparelled, I am overcome of that disease. If I be poorly clad, againe I take a pride in it. If I speake, she vanquisheth me. If I hold my tongue, againe I am vanquished. Which way soever thou throwest this Bramble, it standeth with the prickles upward. *Clim. Grad. 21 de Cenodox. initio.* But such a vaine glorious man as this, is a true worshipper of Idoles, which seemeth indeed to worship and serve God, whilst he studieth to please not G O D, but men.

I said before that this vice is most subtil, and ever so it is. Glory is despised very often, that it may be gotten, and from the very contempt of glory vaine glory springeth, and sometimes afflicteth those most strongly, which seeme to have cast off all glory long agoe. I will determine nothing in this case out of mine owne

owne judgement, A man of great repute, & Divine of our age, discourseth of this point as followeth. *Hieron. Bapt. de la Nuz. Tom 1. Tract. 2. part 2. de recto effectu in Deum.* It faileth out not seldome, that a gallant Lady taketh not so much delight in all the bravery of her Sexe, or a Knight in all his gorgeous attire, as a poore ragged Monke sitting close in a corner of the meanest Monastery, pleaseth and applaudeth himselfe, in his sorry Cloths, in his torne and mishapen Hood, his naked Feet, in his empty Cell, Bare and his very victory over all kind of Pompe. O wretch indeed, whom Vaine Glory was not able to deceive with honours, she deceiveth by humility it selfe. Thus vaine glory spareth no body, it invadeth all sorts of men: but, as *Saint Basil saith. It infecteth every good worke softly, sweetly, pleasantly, insensibly, and before it be seene, and spoileth all the beauty thereof.* Defaceth Vaine glory is a meer kind of thing, to the unskilfull, a sweet robber of Soules. *Basil. de Constit. Mon. Cap.*

286 *Of a Right*

Cap. 11. Many doe privily seek themselves in the things which they doe, and know it not. R. epis. l. ii. c. 14. v. 2. And oftentimes, saith Gregory, whilst the praise of men meets with a good wike it changeth the mind of him that doth it, which though it were not sought for, yet it delighteth being offered. With the pleasure whereto, when the mind of him that performeth well is let loose, it is quite dispersed from all vigour of the innermost intention. For hee which doth good things, and hereby desireth not to please God, but men, turneth the face of his intention downward. Greg l. i. Mo. c. 9. For that cause the holiest men that we have defended themselves most vigilantly against it.

Laurentius Iurinus reported, and, When as on a time, saith hee, Pachomius sate among the Seniors of his Order, a Monke brought two Matts which hee had made that day, and set them over against the place where they sate, that they might easily behold them. for hee hoped that hee should have heard of

Lib.2 *Intention.* 287

of Pachomius. Behold the diligence of our Brother, which hath doubled his daily taske, and hath finished two Matts, whereas others make but one in a day. But on the contrary, pachomius expressing great sorrow for his vaine hunting after praise in this manner: Fathers, saith hee, this our Brother hath wrought very hard from breake of day to the time, but he hath dedicated all his labour to the Divell, for indeed hee hath preferred humane praise before Divine. Therefore calling the man unto him, and chiding him in grievous tearmes. When others, saith hee, goe to Prayers, take thou thy matts upon thy shoulders, and cry: I beseech you Fathers and Brethren, entreat God for mee miserable wretch, which have made more of two Matts then Heaven. Hee did as hee was commanded. Pachomius afterward gave charge, that when others were called to Supper, this man that was more busie then needed, should stand with his Matts supperlesse in the midst of the roome. Neither yet Pachomius

Storeas

chomius thinking this to be satisfaction enough, hee commanded that the man should be shut up in his Cell, and sparingly fed five monthes together onely with Bread, Salt, and water: and prohibited that any should goe to aske how he did all the time of his confinement. c. (Sur. Tom 3. Die. 14 Maij) With such engines as these vaine glory must be beaten downe, a mischief otherwise almost invincible, and which groweth out of vertue it selfe. Rightly Climachus: The spirit of desperation, saith hee, rejoyceth when it seeth vice to be multiplied, but vaine glory when it seeth vertue to encrease. Observe diligently, and thou shalt see the wicked hemmish to follow thee close even to thy death and grave. Clin. D. 1. Grad. 21. d. Cennodox. He saith moreover: Hee which growes proud of the naturall part, whether hee excelleth, imagine apprehension cunning Reading, pronunciation, wit, and all other things which come unto us without our vices, we shall never enjoy the blessings which are above

Battered

Perceive

above nature, for he which is unfaithfull in a little, will bee unfaithfull also in much. And surely such is the servant of vaine glory. Gregory said excellently to this sence: Whosoever extollerh himselfe, for his beneficence to another, incurreth a greater fault by boasting, then he obtaineth a reward by giving, and is made naked whilst he cloaths the naked, and whilst he thinkes himselfe the better, becometh so much the worse.

Forasmuch as hee is lesse poore *Minus in opibus* which hath no cloaths, then hee *est, qui vestitus est, qui vestitus non habet, quam qui humilitatem.* which hath no humilitie. Greg. 1. 21. Mor. c. 14. The Grecian and holy Oratour Chrysostom, who was most eloquent against this plague, and lashing very often at it in the Chaire: And how, saith hee, can it bee other then extreame folly, to seeke after the praise of men, which are so corrupt in mind, and doe all things rashly? whereas we ought to have recourse to that eye, which ever waketh, and to speake and doe all things, with respect to the appointment of that. For these although they commend,

Shewed himselfe

Give attendance

mend, nevertheless can helpe us as good as nothing. But he, if those things which we doe, bee pleasing unto him, maketh us both of good report and illustrious here, and in time to come bestoweth ineffable benefits upon us. His also are these: wherefore if thou desirest to obtaine glory, resist glory, but if thou huntest after it, thou shalt goe without it. And if you please, let us sift out this speech also in those which follow this promiscuous course of life. For doe we call any in question of their credit? Is it not those which greatly desire it? Therefore they especially are the men which want it, as those which suffer innumerable reproofes, and are despised of all men. Againe, say I pray, doe wee respect or commend any? Is it not those that contemne and account nothing of it? Therefore these are they which inherit glory. For even as hee is rich indeed, not which wanteth many things, but nothing: so he is truly famous and honourable, not which burneth

Chry. Hom.
12. in 1. Ep.
ad Cor. Fine.

neth with desire of glory, but contemneth and maketh light of it. For this glory is but a shadow of glory. And indeed no body which seeth a piece of bread painted, will lay hold on the Picture, To este it. although he be ready to starve a thousand times. After the same manner therefore stirre not thou at all in pursuit of a shadow, for to follow a shadow is the part of one out of his senses. *Chryf. Hom* *Wic* 29. in 2. ad. Cor. It is not possible, that any man can be Great, Noble, and Valiant, which carrieth not himself free from vaine glory, but he must needs creepe upon the *Grovel* ground, and bring much to ruine, whilst he waiteth on this wicked Mistris, and more cruel then any *Barbarian*. For what I pray can bee more truculent then shee, which then raves and rages most of all, when she is most of all revered and observed? Not so much as Beasts are of this disposition, but grow tame, by much gentle usage. But quite contrary *Handling* vaine glory, for she is quiet being contemned, but starke mad when she

*Chrys. ibid**Hom. 35. in Ep. ad Cor.*Becomes
of force

she is honoured, and takes Armes against him which beares respect to her. He which is brought in bondage to vaine glory, can neither see what is profitable for others, nor yet for himselfe. And that *Chrysostom* may confirme all this that he hath spoken: *Vaine glory*, saith he, *is the Mother of Hell, and doeth exceedingly kindle that fire, and feed that deadly Worme, and setting downe the reason hereof*. Other vices, saith he, *are brought to an end by death, this obtaineth strength in the dead also*. *Hom. 17. in Epist. ad Rom.* Looke upon a Tombe extraordinary sumptuous, and you shall perceiue with what a subtile blast it breathes forth vaine glory. O foole, what doeth so ambitiously desired memory profit thee? if where thou art, thou art reviled, and praised where thou art not.

No lesse elegantly *Saint Valerian*, Bishop of *Masilia*: *It is a kind of folly*, saith hee, *that when thou owest to another the benefit of life, thou shouldst ascribe to thy selfe the ornaments of vertue*. Behold

hold this man is puffed up with honour, another flattereth himselfe in the proportion of his body; this man imputeth wealth to his labour, that man assigneth his skill in learning to his studies. O silly people, all humane industry staggereth, where Gods Faileth helpe is not sought for: It is our part to desire good, but Christs to bring it to perfection. Hee hath lost all that ever he did, which hath ascribed the fruit of holines to his own vertues. *Valerian. Hom.*

11. *Fine hujus serm.* The case standeth even so, although thou hast all the excellencies that can be, Learning, Eloquence, Wit, Wisedome, Munificence, a countenance bebecoming Majesty, if thou season so grear things as these with vaine glory, as it were with Salt, thou maist imagine drops of Hony to run out of an iavenomed pipe, to the end that all beauty, opinion, love of former things might perish, by the onely vanity of glory, as it were by a confection made to poison one. Although thou bee a good
O 3 Singer,

294 *Of a Right*

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Oratour &c. yet if thou be an ill prizer of all these things, thou hast spoyled all: but now hee priset these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denyed, yet there is some colour left, which wee may daube over our credit; no body in this case is so slow of utterance, but he can readily put out: that man limpeth, stammereth, goeth wrong, failes in sight more then I, is blacker. So wee thinke our selves beautiful Creatures, if wee bee not reckoned among the most deformed.

Away

For all Honour and glory which men have bestowed upon them is wholly to bee returned to God, as to the first Author, and last end of it.

After the people of *Israel* were brought out of *Egypt*, they set up the Golden Calf which they had wickedly devised, to be worshipped for GOD, giving a shout withall: *These bee thy Gods O Israel, which brought thee forth out of the land of Egypt. Exo. 32.4.* Not

Lib.2 *Intention.* 295

Not much otherwise doe they, which looke round upon themselves with a stately brow as Masters of their owne workes, and whatsoever they effect by Counsell, Art, or industry, they will have accounted as it were for Gods. Idolaters! *To God onely be honour and glory*, proclaimeth Paul, *1 Tim. 1. 17.* To God onely, onely, onely bee honour and glory. The utility of good workes, is ours, the dignity Gods. *Agasicles* was driven into exile by the people of *Halicarnassus*, because he did not Consecrate the three footed Stool: which hee won in their games to God, but carried that gift home with him. *Herodot. l. 1.* All the glory of every thing that is well done, is from God, and to bee given to God onely.

Dijs te. minorem quod geris, imperas.

Huc omne principium, huc refer exitum. Horat. l. 3. ode 6.

O 4

Thou

296 *Ofa Right*

*Thou raign'st because thy deeds
to God doe yeeld.*

*Bring thy attempts, and Acts
both to this field.*

Notwithstanding wee are more Baby-like then any Baby, for even as Children doe so verily take themselves for others in their new clothes, that they are perswaded the best acquainted eyes be deceived by their fine apparrell: So we Children of fifty or an hundred yeares old, doe put on ambition upon the most trifling and vilest things that can be. That man boasteth, because he knowes how to use neater Complements, another because he is a dainty Carver of meate, this man because hee goeth more upright then others. There bee infinite sorts of ostentation. Nay we fall to d shouesty and shamefull trickes, and take a pride in our basenesse:

*Malus numerat scelestæ facta in
gloriam. Ver. Iamb.*

The

Lib.2 *Intention.* 297

*The wicked counts the story,
Of all his hainous facts a glory.*

That man makes his brags that he onely can carry most Wine of all the company, another avoucheth himselfe to have excellent skill in all kind of play: he professeth himselfe a master of vilany. Infants indeed, but most wicked ones, and which Sacrifice to Zibulus. Zibulus is reported to have first found out the Dye. He did not onely set up a stately Image in honour of himselfe, in the lap whereof a paire of Tables was to be seene, but also would have Sacrifice done to him by Dice-players, before they went to their game. (*Cyprianus de Aleatoribus*) In that manner the ungodly, not onely devise how to worke mischief with a cursed kind of industry, but triumph therein when they have the way of it, *And rejoyce greatly to the evill. Prov. 2. 14.* Others take themselves to bee a little wiser, and offend with more modesty, out of whose mouth you may

O 5 heare

298 *Of a right*

heare these reports : *This Counsell was mine, it had never hapned so well to those Block-heads. This was my providence, my earnest care : Had it not bin forme, this businesse had never seene an end : they have reason to thanke mee, I brought this to effect : this is a point of policy indeed ; but out of mine owne head : I know, if any man else doeth, how to play my part, I can tell very well, there is none like me in this kind : I am sure enough how much need they have of my helpe. There is that cryeth with a loud voice : I desie all that hande a Sword in this quarrell : That man, and I against all Counsellors : He, and I to all Doctors. This man, and I all knights that beare Armes : Another, and I dare all workemen to the contrary. O vanity, O idle dreames, O how much folly is in things ! What is more vaine, then the love of vaine glory ? very well the Son of Sirach concerning these idle boasters : The hopes, saith he, of a man voyd of understanding are vaine, and false, and dreames lift up fooles.*
Ecclesiast.

O quantum est in rebus inane !

Lib.2. *Intention.* 299

Ecclesiast. 34 1. All the praise, favour, grace, honour, commendation of men, what else is it, then wind, aire, a blast, a bubble, smoke, vanity, a meere dreame ? For if any man thinketh that he is something when he is nothing, he deceiveth himselfe. Gal. 6. 3. When the hony is to bee taken out, the Bees are driven away with smoke. Vaine glory is a smoke, which the Divell overspreadeth, to carry away the dropping hony of good workes, as Basil said truly. The hate which Bees beare to smoke, signifieth, that they which make hony for God, are offended with nothing so much as the smoke of humane praises Basil. in Ascet. To that purpose said Isidore : pompe, and Pride, and Vaine Glory have no agreement with heavenly light. Isid. pelexiot. Epist 197. At the last day of all, these things not onely shall not profit, but shall doe very much hurt to many. For thou wilt blesse the righteous. Psal. 13. Vpon which words Chrysostom : For what damage, such

Cum exiguntur mella, fumo abiguntur apes.

he, doth he receive, if men despise him, and all the people of the world, when the Lord of Angels commendeth and extollet him. Even as, if he blesse not, though all that inhabit the Earth, and Seas commend, it profiteth him nothing. For even holy Iob, sitting upon the Dunghill, and smitten all over with filth by sores, and flowing with whole streames of Wormes more then could be numbred, and enduring that reproachfull usage, as he that was spitted on by his Servants, and had snares laid for him by his friends and enemies, and by his Wife, and was brought to that extreme poverty and hunger, and desperate sickness, was the happiest man alive, because God blessed him, saying, A perfect and upright man, one that feareth God and escheweth evill. Chry. Tom. 1. in Psal 5. propius finem.

Iob. 1. 8.

*Divinam minime assequitur,
qui humane servit gloriæ.
Essè queris gloriosus? gloriam
omnem despice.*

He

*Hee gaine not Gods report,
which mans applyes.
Wilt thou bee glorious? glory
quite despise.*

It was not the custome with Christ our Lord, to provoke his Auditors to laughter, and merry gesture, much lesse to perswade them to excesse, yet notwithstanding he permitted, nay hee commanded, for privacy when men fasted, to use Oynments after the fashion of the Country: Annoynt thine head. Mat. 6. 17. that with the sweet smell and pleasant countenance thy fasting may bee hid. That thou seeme not unto men to fast. The Pharisees when they used to fast, did interdict themselves all signes of cheerefulness, that they might make it apparent to all, how they were despisers of pleasures, and applyed themselves to hard and severe fasting. Our Saviour commands to the contrary, that we should alter nothing in the ordinary course of our life, to shew we fast, but rather after the manner of the place bee of a merry,

Fasting

merry, cheerefull, pleasant countenance, to conceale our abstinence, that wee may receive the reward of a secret and sincere worke at GODS hands. That therefore others may not commend our continency, let us rather use this outward alacrity: for it is better to bee anoynted and appeare beaurifull, then to make a shew of abstinence, and desire to be secne, insomuch that many times to publish vertues Offices is to spoyle them. The praises of them that looke on, are flatteries, they are not praises. *Pliny* reciting amongst other wonders: *Wee found, saith he, a Vine and a Pomegranate Tree, growing without leaves, which bare fruit upon the stocke, not upon the boughes or branches. Plin. l. 17. Nat. Hist. c. 25.* Good men, and devoted to humility doe in this manner, they keepe close their fruites, that is, their pious deeds, and take speciall heed that the rumour of them run not abroad. So their vertue is safer, and lesse obnoxious to the treche-

Pretend

Spread

ry

ry of Divels, which run desperately all in a Troupe to the breaking up of wares. Wilt thou advance thy vertues? bewray them not. Disclose Live to thy selfe, and bee farre from desire of a great name.

*Vive tibi, &
longè nomina
magna fuge.*

Travellers, that what Gold they carry they may keepe, doe they not sow it up in their shooes, or hose, in their doublet, girdle, cap, or put it into a hollow staffe, nay after all use trickes to lay it up in their bellies, as the *Jewes* formerly did at the siege of *Hierusalem*? is there any need to hide such precious metall in this manner? for this very reason it is never free from enenxes, because it is precious; that it may bee kept, it is kept close: *Gregory*: *There is no other way, saith hee, for him which feareth to be robbed in his Iourney, then to hide the wealth which hee carrieth.* (*Greg. l. 8. Mor. c. 30.*) In the very same sort it is extreame dangerous to expose the pious actions which one goes about, I will not say to other mens eyes or cares onely, but even to his own.

So

So Ezechias the King of Iudah, lost his treasures, because he shewed them. Hierome very excellently admonisheth: and, Let every man, saith hee, call his own heart to account, and hee shall try by experience all his life long, how rare it is to find a faithfull soule, which doeth nothing for desire of glory, and vaine reports of men. Nor indeed doth every one that fasteth, presently fast for God, or that stretcheth out his hand to the poore, lend to God, vices are at the next doore to vertues. It is a hard matter to bee contented with God onely for the Iudge. Hier. Contra Lucif. c. 6. With Hierome agreeeth Iohan. Sarisberiensis, Bishop of Chartres, a man extraordinary learned, who describing the pedigree of vaine glory: If vaine glory, saith he, set spurres to any man, he must needs run headlong through most dangerous vices. This is that forsooth which is accounted a noble vice, and doeth so flatter the fraile disposition of men, that it is scarce a stranger to generous minds, for it cometh also of noble descent, and

Exceedingly

and knoweth not how her expences goe on, untill she fall headlong from that height, which she aimed at. For so vices proceed one of another. But now vaine glory fastneth her Originall root in vertue it selfe, for wherein every one is more excellent then others, therein, unlesse Grace sit Moderatour, he takes the more easie occasion to be proud. Yet there is scarce any which insisteth not upon vaine glory, and coveteth not that praise, which is of men. Herunto some take their way by vertue, some by a shew of vertue, others by the helpe of nature or fortune. Sarisb. l. 8. poly-
Natures or
Fortunes be-
nefit
 crat. c. 2.

The ambition of glory, is the disease of men in prosperity.

That Light of the Church, Gregory the Great, lamented this disease privately with himselfe, nor deploring the same without teares: Whilst I looke exactly, saith hee, upon the very roote of mine intention, then I know thereby that my desire is chiefly to please God. But with the same intention whereby I study to please

please God, the intention of humbly examined from above
 mane praise, by stealth I know: concerning these things, what
 not how, intermixeth it selfe, place of salvation remaineth a-
 which when not till afterwards among the same, forasmuch as
 and slowly I perceive, I find my our evils are pure evils, and the
 selfe to doe otherwise, that which good things which wee beleieve Goodnes
 I know I meant otherwise at first, our selves to have, cannot by any
 For so many times whilst our in. meanes be purely good. *Greg. l.*
 tention is rightly begun in the sight 35. *Mor. c. 16. et ult.* Thou
 of God, the intention of humane maist object: Why therefore did
 praise over-takes it, following God give man a desire of glory,
 close by undiscovered, and as if all glory must bee refused by
 were laying hands on it by the man? Why doe men of great
 way. Even as meat is taken in-worth take such paines to obtaine
 deed for necessity, but in the very glory, if to obtaine her be a hai-
 eating, whilst greedinesse cree-nous offence? My friend, we con-
 peth upon us unawares, a certaine demne not all glory, but that
 delight is joynd with our eating, which is inordinate, and unlaw-
 Whereupon it falleth out for the full, which insinuates it selfe every
 most part, that the refection of where with a pleasing, but thie-
 body, which wee received for with behaviour, doing this, that
 healths sake, we turne to gluttony the man which is covetous of
 for pleasures sake. Wherefore we glory, may seeke to get glory by
 must confesse, that our Right In- the vertue which he wanteth, or
 tention which striveth to please by any other thing, whereunto
 God alone, an intention which such a reward belongeth not. As
 is lesse right doth sometime ac- thou knowest; Glory is the sha- *Gloria umbra*
 company by subtilty, which out drow of vertue, and followeth *virtus est,*
 of Gods gifts, endeavoureth to men whether they will or no. *in istos eti-*
 please men. So that if wee bee *Senec. Epist. 79. Fine. But wee am comisa-*
 strictly hunt

hunt after this shadow too *many honour me there, but here all* fully, and embrace too greedily *contest with me.* The holy man we expect glory not of God, but beleeved that it was safer dwell- of men, and convert the sailing in the midst of peoples hate, when it is gotten, not to Goshen among blandishments and honout, but our owne. *Seneca* faire reports, and had rather ex- most truely: *O how ignorant are we* pose himselfe to bee slaine with *Wounded* which covet glory, *What is it,* the darts of vexation, then vaine *how to be sought for?* Senec. *glory.* (*Vita ipsius. l. 4. c. 10.* The 95. *Fine.* And tell I pray, in what repulse of honour, is great emi- part of the world, and among nency of glory. It shewes rare what people desire of honour vertue, for a man to doe great to be found every way moderate matters, and not know himselfe A rare thing indeed — and so great, that the sanctity which is rarer then a white Crow. It manifest to all men, should lye easier utterly to refuse glory, than hid onely from the Author. There to seeke it rightly. is nothing harder then to spurne at all glory. Yet for all that it hath bin nobly triumphed over by women also.

*Corvus que-
que rarior
albo —*

Familia

So this aire hath sometimes blownen upon even the holiest men and women, but it hath blown upon them onely, not infected or cast them to the ground. Surely *Dominick*, (that illustrious Saint of his most ample Order) strive manfully against this pestilent aire. For when at *Tolouse* hath turned many unto Chastity yet he rather settled his aboad at *Carcosa*. Being demanded the cause thereof: *Because*, saith he *ma*

Sarah a Prioress of holy Virgins, being a maid of marvellous sanctity, was assaulted thirteene yeares daily, by an uncleane spirit, nor would Satan in this lascivious humour be otherwise satisfied, then that she should confesse her selfe a woman, and yeeld to be sweetly wounded. But the Virgin most stoutly resisted him, nor ever

ever admitted the enemy without belonging to us. No body her doores, alwaies keeping safe romiseth himselfe a booty from the fortresse of her chastity. Thence without offence.

Divell therefore plotted to work The Hawke, as Fables tell, his purpose by another stratagem derided the Wren, that Bird that whom he could not by law which useth the water side, that viousnesse, he might undermine; whereas it was not unlike him in leastwise by vaine glory. Nor colour, yet had such a degenerate the crafty enemy doubt, but stomacke, that it had rather live wound her mind not fearing upon Wormes, and sorry victuals, weapon, with a stroke that she then feed upon the sweet flesh of should never feelee. Therefore other birds. To whom the Wren: was his pleasure after the manne There is no reason, saith he, that of the *Parthians* to attempt thou shouldst so much as rejoyce, Victory by flight, that whom my Brother, for the good cheere standing he could not, he might which is none of thine owne, and overcome by running away. For which thy unjust prolling gets thee. I that am contented with that cause the Orcinian sprite appeared openly to her, and a meaner dyet, enjoy greater peace if now he purposed to bee gone then thou, and the time will without hope of victory, began to come perhaps, when you shall cry out with a horrible voice: pay deare for your dainty belly, Thou hast overcome me *Sarah*, and shall repent too late that ever thou hast overcome, thou hast you tooke up these hunting sports overcome me. But the maid not without right or reason. This ignorant how to avoyd this wea- Bird might have seemed to bee a pon also: Not I, saith she, have Prophet. For not many dayes overcome thee, but my Lord Iesus. This is true glory, to trans- after, the Hawke in the very midst of his game was taken by a ferre all glory to God, as a thing Country man, whose Pidgeons hee

312 *Of a Right*

he pursued, & hanged out at a high Tower in the manner of other birds, for a terrour to the rest. The Wren saw the Corpse hanging in the aire a great way off, and presently flying unto it, O my Brother, saith he, how much better hadst thou provided for thy life, to gather Wormes for the meat as I doe, then to follow other mens Fowle, and be made laughing-stocke to all birds. I thou wouldst not have gone hunting, thou mightst have been alive still.

*Macate no-
mine de te
Fabula nar-
ratur.*

O wretch, O vaine Glory hunter! Change but the name, and the Fable is told of thee. Thou art that Hawke: but why doest thou hunt after flying reports and rumors, why applauses and gratulations, why favour and credit, why flattering speeches and commendations, why popular fame, and specious Titles? No Law permits thee, O Hawke, to fly at this Game. This is not glory, which thou seekest, it is not thou followest after shadows of Glory, and indeed false, and

Lib.2. *Intention.* 313

that to thy destruction. How much happier were it for thee to imitate the Wren, and to feede upon wormes; I say, those, which thy Sepulchre, whither thou art ready to goe, enclōseth. Thinke thou of these wormes, and thou shalt easily despise other folkes birds, the praises of men. Most remarkably *Austin*: it is better, saith he, to thanke God, but for a small gift, than thy selfe by other courses for a great one. (*Aust. Epist. 32. ad Paulinum*) Dost thou hope for any thing truly great, or everlasting in this world? here is no continuall possession. Honour gotten by armes, by learning, by wealth, by industry, by deceite, yea by vertue it selfe, vanisherh sooner in a manner, then thou canst fully enjoy it. All the glory of man is but like the Solstitiall Flower. To what purpose doest thou heape sweat upon sweat? so fugitive and inconstant is all praise and favour; it is not held by the body, nor so much as by the wing, and cannot likewise be stayed by

Grave
Let these
Wormes fill
up thy
thoughts

*Flora Soli-
talia.*

Force,

force, no more then the swiftest.
To rent. Why therefore dost thou
let fly thy thoughts upon credit
and commendations? knowst thou
not that all things which mortals
possesse are unstable, and how
much the more thou hast obtain-
ed, so much the more brittle and
dangerous thy estate is.

*Vitam agit leporis quicunque va-
nus auctors gloria est.*

*Hee lives in feare most like
a Hare,
Which gapes to see vaine glori-
Heire.*

And although the event be an-
swerable to thy wishes, and for-
tune put thee in possession of the
things thou hopest for, how great
will these be, and for how long?
perhaps to morrow, perhaps to
day, perhaps this very houre thou
shalt be laid along for a tale to
posterity, and a prey to wormes.
Pliny reporteth, that on the ut-
most borders of *India* there inha-
bite the people called *Astomi*, ha-
ving

ving no mouth, their body all hai-
ry, clothed with the soft downe Cotton
of Trees, living onely by brea- leaves
thing, and the smell which they
draw at their nostrils. *Plin. 9.
nat. Hist. c. 2. propius finem.* The
Cenodoxast or people desirous of
vaine glory, have no mouth,
where-with either to render due
thanks to God, or seriously to
commend well deserving men, they
are starke naked from the orna-
ments of true honour, and have
nothing besides haire and leaves,
that is, the refuse of humane prai-
ses; they live onely by breathing,
even by the aire of a little vaine
glory, which they draw in at
their nostrills, forasmuch as they
want a mouth, and never fare
more daintily to their mind, then
whilst they are commended. O-
thers which have a mouth and
face, doe then blush and shew
signes of bashfulnesse most of all,
when this aire is set before them
most aboutly to their dyet.
Very well that much religious
Writer: *He that desireth*, saith he,
everlasting and true glory, careth

not for temporall. And hee which
seeketh for temporall glory, or con-
temneth it not in heart, is mani-
festly proved to beare the lesse love
to heavenly: That man enjoyeth great
tranquillity of mind, which regardeth
neither praise nor dispraise.
Tho. de Kemp. l. 2. c. 6. n. 2.

*Glorie umbra, est parva magni,
pusillus maxima:*

*Si compendio asequi vis gloriam,
contemnito.*

Monost. Trochaic.

*Great to the little, little to
the great*

*That shadow seemes, which
waites on glories seat.*

*Wilt thou obtaine all praise
in one?*

*The most praise is, to covet
none.*

Thou art in an empty Theatre,
and that a very narrow one, why
dost thou expect applause here?
lift up thine eyes to that high and
most ample Theatre of Heaven,
and thou wilt scorne these ex-
treame

treame cold applauders.

*Aufior redit, spreta in tempore
gloria.*

*That glory growes to greater
head,*

*Which under foote in time wee
tread.*

Is it not? because as by rash
judgement, so by vaine testimo-
nies men offend very frequently,
with whom this is a customary *Solennis.*
errour, to dispraise things worthy
to be commended, and to com-
mend things worthy to bee dis-
praised. Thereupon the Christian
wise man: *I will not bee praised,*
saith he. *by them, whose praise is
discredit, neither doe I feare to bee
reprehended by them, whose re-
proach is praise. Is it not? because
many times we please them least of
of all, whom we hope to please most.*
Herodotus. (l. 6. ante finem) relates the Story, how *Agarista*
the daughter of *Clisibenes*, was
desired in marriage, by the sun-
dry suites of many. There strove
P 3 amongst

amongst the most flourishing youth of *Greece Hippocides*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvelous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended: O *Hippocides*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeth for I know not what applause, and the Spectators shew disdain. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Hortensius* tricked up to an inch, promisseth himselfe admiration, and praises, and all scoffe at him. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Demosthenes before he was famous for *Greece* Oratory, is said to have affected the grace of curious apparrell: for he knew that a

amongst the most flourishing youth of *Greece Hippocides*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvelous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended: O *Hippocides*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeth for I know not what applause, and the Spectators shew disdain. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Hortensius* tricked up to an inch, promiseth himselfe admiration, and praises, and all scoffe at him. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Demosthenes before he was famous for Greeke Oratory, is said to have affected the grace of curious apparrell: for he knew that a

Purpura.

lawyer is sold by his habit. But after he had obtained the renown of eloquence, being contented with a meaner Gowne, he used to say, that he desired to be a glory to himselfe, by himselfe rather, then by his cloths or exquisite attire. For whom his owne honour extolleth, other mens basenesse presseth not downe, and whom his owne basenesse throwes to the ground, other mens honour lifteth not up. That commendation is begged, and no credit to any man, which is sent for altogether abroad. This I seale up in *Chrysostomes* words: The glory of this present time is both none, and also as uncertaine as the waves: and if it continue for any space, is at length suddenly extinguished.

Makeprooffe
hereof

Chrys. Hom.
3. in 1. Epist.
ad Tim.

Sequitur fugientes gloria, sequen-
tes fugit. Monost. Trochai.

Glory followes them that fly her,
But flyeth them that would come
nigh her.

But

But it is hard, thou sayest, not to love, not to follow glory, even this which is vaine and fruitlesse. All men have a strong opinion, and conceit of their owne worth, and there liveth in the best men that can bee the sting of I know not what glory, which very seldom dyeth so fully, that no seeds remaine behind, which being nourished grow not up to beare leaves and fruit. Ah, how often doe we labour rather for credit then conscience? Ah what a company have overcome all kind of adversity, which were shamefully overcome by vaine glory? We returne esloones unto our selves, and are resolved into our owne credit. Men put off the desire of glory last of all. And where I pray maist thou find them, which turne their backs to all Glory? All of us openly detest pride, yet we heare Songs in our owne praise without any wound in our eares. The love of vaine glory is approved by no body, when in the meane time this sticks fast to all, which all are dis-

And our
eares are ne-
ver wounded.

P 5 pleased

pleased with. And many times while we forbid our selves to bee praised, we silently invite, that he which began, should not so quickly give over : It is a hard matter to abhor glory, to make no account of praise, nor favour of him that praiseth, is hardest of all. No man was ever refractory against his owne glory. Herein yet farther *Chrysostom* agreeth to my mind : *How therefore, saith hee, shall we be freed from this hard servitude ? If we shall affect another glory, namely that which is true glory. For even as those that are led with fleshly desires, another fairer face being seene, doth separate from the former : so likewise those that are deeply in love with this glory, that faire heavenly glory, if it bee lookt upon, can draw away from this. A man covetous of vaine glory, is like to them which endure tempests, alwaies trembling, alwaies fearing, and waiting upon I know not how many Masters. But he that is out of this slavery, is rightly compared to them, which being set in the haven, doe now en-*

Are wea-
ther-beaten.

joy their full liberty. But the other not so, but to as many as hee is knowne, so many Masters he hath, being constrained to serve them all. Chryf. Hom. 17. in Epist. ad Rom. circa finem.

*Vniuersis singulisque servit ser-
vus glorie.*

*He that waites on Glories
Throne,
Serveth all and every one.
Petus Troch.*

Amongst these one that was no small Lord in Court: (I name him not, but *Floresta*, who writes of him) Hee met with a certaine man of the Kings House, to whom with a disdainfull countenance : *Sirrah*, quoth he, *what speech of me in the Court ?* The other blushing at it : *None*, quoth he, *my Lord, neither which maketh to your praise, nor against it.* This heard the man most greedy of glory, which believed that every ones mouth was taken up with him, and scorning to be re-
ced.

Aureli.

ted by them that stood and looked on, presently began to Cudgell the fellow thinking no hurt; after the blowes, he commanded that fifty pieces of Gold should be given him, whereunto hee addeth these words himselfe over and above: *Now thou hast matter both of praise and dispraise; make use, and apply it in the Palace. Wilt thou call this man Lord of himselfe? hee serveth a thousand masters, whosoever glory. Nay, he is all mens servant, whosoever is glories. For:*

*Glorie servire, mentis non nisi
abjectissima est:
Glorie servus nihil recte inchoat,
nil perficit.*

*To serve glory is the kind
Of no other than the basest mind.
Who on glory doth attend,
Nothing begins, nor rightly brings
to end.*

Rightly, least the end should
not be answerable to his beginning. One thing therefore, saith
Chrysostom,

Chrysostom, let us have an eye unto onely, to that let all our intentions be directed even which way wee may deserve to be praised at Gods mouth. Does not that or that man praise thee? thou loosest nothing thereby: and if any one commend thee, thou art not a jot hurt: for whether it be praise or dispraise, it receiveth gain or losse onely from God. As for all humane things, they are utterly vaine. Truly, most vaine. This was the mind, this the Doctrine of our Saviour Iesus Christ, whose learning when the Jewes wondred at, and said: How knoweth this man letters, having never learned? Hereunto the true Master of Humility: My Doctrine, quoth he, is not mine, but his that sent me. Ioh. 7. 16. So when he wrought Miracles, and healed men of most desperate For the infirmities, hee charged that most part they should tell no man. This was done for our instruction, that If we would glory, wee should glory in the Lord, for not he that commendeth himselfe, is approved, but whom GOD commends.

2 Cor.

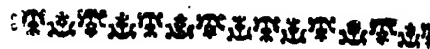
*Nihil opini-
onis causa,
omnia con-
scientia fa-
ciam.*

Ordained

2 Cor. 10. 18. Therefore, *Seneca* very excellently hath admonished, *Let the conscience be discharged, let us take no paines all for Fame.* And according *Anneus* compelling himselfe hereunto : *I will doe nothing, saith he for love of opinion, all things for conscience sake.* Sen. l. 3. de In c. 41. et devit. beat. c. 20. *Bernard* confirming these things in fuller tearmes : *Our Intention* saith he, *shall be pure, if in every thing that we doe, we seeke either the honour of God, or the profit of our Neighbour, or a good conscience.* God in times past decreed under paine of death, a thing at first sight of small moment, that none should burne perfumes appointed for the service of God in any profane use : *You shall not make use of your selves according to the composition thereof. It shall be unto the Lord.* Whosoever shall make like to that, to smell thereunto, shall even be cut off from the people Exod. 30. ver. 3. 9. 38. Glory is a precious perfume, but it is due to God, and to him onely.

onely. What man soever thou art, beware to touch these Odours, it is a matter of death : *To God onely be all honour and glory.* With a vigilant care therefore, saith *Gregory*, in all things that we doe, we must weigh our intention, that it may aime at nothing Temporall, in whatsoever it performeth, but fixe it selfe wholly upon the solidity of *Eternity*, least if the building of our Actions have no foundation to stay it, the earth may sinke, and bring it to confusion. (*Greg. l. 28. Mor. c. 6. proprius finem.*) Whosoever loveth a good intention, must needs hate vaine glory, or else he makes no great account of Heaven.

We have treated at large concerning this plague of a Right Intention. But the malignity of this Rancour disease which is so obstinate and common every where, requireth that we discourse farther of the very same, in the Chapter following.



CHAP. V.

Finally what Vaine Glory is, and how shamefully it murdereth a Right Intention, unlessse it be prevented.

Vaine Glory is a huge Rocke, upon which there are scarcely any men, but either suffer shipwracke, or at least damage. What Marriner is there so skilfull, which can take heed enough, nor to split his Vessell upon this Rocke? And looke how diverse vaine glory is in her selfe, so many severall names she hath obtained of ancient Writers. *Basil: Let us beware, saith he, of that sweet Spy of spirituall Workes, that pleasing enemy of our Soules, that moth of vertues, that most fauning robber of good deeds, and that same paintresse of poison, in a hony colour.* (*Basil. de consil. Mon. c. 11.*) Fit Titles for

for us to bestow. *The sweet spy*, saith he, of *spirituall Workes*, like to treacherous *Delilah*, which with soothing blandishments bereaved *Sampson* of his strength, and delivered him to his enemies. *The Soules pleasing enemy*, and killeth the more cruelly, the more it delighteth, and as *Cyprian* aptly: Whilst it listeth up, it pulleth *Dumoxtolit*, downe; and woundeth, when it *emollit; et: uln* healeth. *The Moth of Vertues*, *git, cum m* Vaine Glory. And withall as out *git.* of the more precious Garment, is *Salverb* bred the stronger Worme, which teares and gnawes about her Parents, so out of the nobler vertue, proceedeth the vainer glory, and more pernitiuous, the death of her mother. *The most flattering robber of good workes.* She allureth, and delighteth, shee provoketh, and perswadeth, that shee may murder, and despoile the soule of her goods. *The painter of Poyson.* Ah! what man is so religious and holy, that hee *an espy* and beware of all her treacheries?

But how audacious and hurtfull this vice is above the rest, egregi-

egregiously *Chrysostom*: There is easily avoyded, as seemeth: but nothing, saith he, secure from this by cruell Art heweth vertues enemy, which like a contagious disease under with the sword of ver- In pieces.
ease corrupteth all things. Christ, killeth fasting with fasting, our Lord exhorted, that we emptieth the force of prayer by should lay up our treasures in heaven, prayer, overthroweth mercy with ven, whither neither Thiefe appittie: this vice of remedies creepeth, and where the Moratates diseases, and of medicine maketh no spoyle. Nevertheless keth longer infirmities.
vaine glory reacheth up thither *Eleazar the Hebrew*, that Jew- and many times the things which all of Noble men, that hee alone one had treasured up in Heaven might overcome a whole Army, through the fruit of good works tooke upon himselfe to slay the one assault of vaine glory destroy Kings Elephant, for *hee supposed* eth, consumeth, and utterly con that the King was upon it. *1. Mach.* foundeth. *Chryf. Hom 72. in Mat. 6. 43.* Therefore taking his Dag- In the very same manner *Bastiger*, he ranne most courageously *Vain Glory*, saith he, is a crafty Devil under the Beast, and thrust him- ceiver, and even in the very closur into the belly, where it is softest, of Heaven, a place of wiles againe, so that withall he fell downe un- us. *Basil. in Constitut. Mon. c. 11.* Under the Elephant which hee had *Peter Chrysologus* no lesse elo- shine, and remained, as *Ambrose* quently of this mischiefe: It is speaketh, buried in his owne Tri- *Triumpho suo sepultus,* saith he, a subtle evill, a secret umph. A marvellous exploit. *poysen, hidden venome, the stain* We also bestir our selves in Bat- of vertue, the moth of Sanctity tell, but vices stand and fight a- All adverse things contend with gainst us with diverse manner of their owne strength, fight with assaults. Here the first and grea- their owne Weapons, impugne test labour is to overthrow the openly, whereby they are both Elephant of our flesh. But alas! poore

Contriver
of plots

poore wretches that we are, who many times the Victory it selfe oppresseth and destroyeth, while we fall downe under the enemy which we overcome. We suppress the wantonizing flesh with fastings, watchings, and other rigorous courses, but are overthrowne and buried in this our very Triumph, being flaine not by the flesh, but by vaine glory. To much selfe-conceit (and that which we have by nature, of admiring and esteeming our selves and our owne things) cuts our throates after we are Conquerours. A pitifull exploit! *Epistetus* here sweetly producing a noble example: *Even as the Sun*, saith he *expecteth not prayers and entreaties, to make him rise, but presenteth, and is joyfully received of all: So neither doest thou expect applaudes, nor flurs or praises, to make thee doe good, but doe well to thine accord, and thou shalt likewise be as welcome as the Sunne.* *Stoicus de Magistrat.*

The *Ostrich*, a notable emblem of folly, is a Bird so bulke

of body not incomparable to a Camell, in which respect it is also called a Camell-Ostrich, but the head small, like a Ducks; it hath large wings like an Hawk, but never flyeth; in the manner of a four-footed beast. It bringeth forth eggs in marvellous abundance, yet preferreth not many of them, but leaveth them in the dust to be trod upon by Passengers. She loveth the Chickens mightily when they be hatcht, but cruelly neglecteth the same. He that sueth for the praises of men, is not inferiour to the Ostrich in folly, it hath wings very like a Pelican. The winges of holy men where-with they are advanced on high, are prayers, almes-deeds, fastings, watchings, which those Ostriches want not, but they are not lifted up on high with them, they cleave close to the earth, nor covet any thing else, then To bee seene. And although they bring forth young, pious actions, which they love also themselves, and esteeme very much, and would have to bee loved

Struthio Camellus.

They long
to be pub-
like.

ved and esteemed of others, notwithstanding they commit themselves deare Children to places not covered, and without security, and expose the things they doe to open sight. *They love to pray standing in the Synagogues, and in the corners of the streets, to be seene of men: They disfigure their faces that they may appeare to men fass.* (Matt. 6. 5. and 16. The Caine by envy, Abiram by pride, Zambri by luxury, Iscariot by covetousnesse, the Purple-cloathed Glutton by excesse should run headlong to Hell was no marvell: this is a marvell, and more then a marvell, that there bee no a few, which by prayers, abstinence, almes-deeds, and most worthy goe to the Infernall Pit. O most foolish Ostriches! Therefore *Let us not be desirous of vain glory.* Gal. 5. 26. Chrysostom: *If thou lovest glory, saith hee, rather love that which is from God.* (Hom. 2. and 28. in Iohan.) How foolish is that Champion or Fencer, which hath the King, and all his Royall Train, to be Spectators of his Combat, and for his reward sees a Crowne prepared all set with Jewels, he notwithstanding asketh a poore blind Begger, whether hee did part well, and for the prize of his valour requireth of him, a shining Beetle, or a painted Bead. Wee also are within the list, as many as are alive, being made a Spectacle to the world, to Angels, and to men. (1 Cor. 4. 9.) but fooles and mad men, how well we have behaved our selves, we enquire of them, which can no way perceive the Acts of hidden vertue, and also greedily receive a few cold praises at their hands in the place of a reward. But is not this most egregious folly, to performe great matters, as Gregory speaketh, and gape after the aine of praise, with strong endeavour to attend the heavenly precepts, and looke for the reward of an earthly recompence? *Whose hope shall be cut off, and whose trust shall be a Spiders Web.* Job. 8. 14. The Spider runs about hither and thither, and marvellous-

Greg. l. Sum-
pract. maxi-
me l. 8. Mo-
ral.

336 Of a Right

ly wearieth her selfe, and goeth backward and forward sixe hundred times, draweth threads out of her belly, and maketh a toile to ensnare the poorest little creatures, spreading it at road in the manner of a Net. This worke of the Spider, is a thinge much labour and marvellous subtilty, but to bring this to utter confusion, there is no need of Hammers or Axes, or Guns, a little stronger blast then ordinary carrieth it all away. *Looke I pray upon the sweating and running about of busie people, how they struggle, how they strive to the utmost, but they goe to it, and that with their white body, and with all sorrow, as they say I they breake and exhaust themselves with diverse businesses, goe into shops, have recourse to places of iustice, take notice of Schooles, looke into Princes Courts, and thou wilt wonder at the miserable industry of many. So many months, and likewise so many yeares labours come to naught often in a moment of time, for where a Right Intention is wanting, all labour*

Seis alios aliter sentire.

Omnibus, ut dicitur, in gulis.

Offices

Lib.2. Intention. 337

but vanisheth into wind, the due of humane favour carrieth away all things, And his trust shall be as a Spiders Web:

He reporteth which gave credit to his eyes, That he saw an Earle of great renowne, who being very grievously offended by his Sonne, whereas he esteemed it not fit, to take any revenge for the present, invented this kind of punishment. Looking by chance upon his Sons Picture, hee tooke it downe from the wall, and without delay tore it in pieces, making this the most favourable argument of a fathers indignation. Hee desired his Sonne should have so much discretion, as to confesse at last of his owne accord, that himselfe did owe the punishment, which his picture payed. Hierom. Nuza. Tom. 1. Tract. 2. par. 2. They say also that the Persians, when they are to punish a great man, doe plucke off his Robe, and the tyare from his head; and hanging them up, doe beate the same, as if it were the man himselfe. Christ our Lord inflicted a judgement not much unlike this, upon

Noble-man]

Tarant,

Q

upon such as are desirous of vaine glory. Our Saviour saw in the way a Fig-tree full of leaves, but bearing no fruit, therefore giving severe sentence against it and bereaving it of all life: *Let no fruit, saith he, grow on thee henceforth for ever, and presently the Fig-tree withered away Mat. 21. 19* This Tree, so beautifull for leaves, but empty of fruit, is a right resemblance of them, which serve for outward shew, but want a Right Intention. These that Christ might terrifie, whilst he spared them, pulled their picture in pieces with execrations, that the displeasure which they had deserved, they might behold in their Image. Wee wonder that our first parents of all, were so grievously punished for tasting of but one Apple. For what *Diaclesan* or *Phalaris*, for a few Figgs, or two or three little flowers, or onely for an Apple, ever sent a thousand men to the Gibbet? Why therefore did God condemn not a thousand men, but innumerable millions of men to eternall

nall death? not for plucking up one little Tree, but despoyling it of an Apple, and that onely one? That might have seemed, saith *Theodoret*, a childish Precept, and fit for Infants: *Eate thou not of this Tree*. Why therefore is the transgression revenged with such continuall severity? Worthily without question, because this most easie charge, and not troublesome for Children the First of mankind refused to performe. If God had commanded any great and difficult matters, they might have had some excuse for their fault. But whereas most free liberty was granted them over all the Trees of Paradise, one onely excepted, it was an intolerable offence, and worthy of so great a punishment, that they would not abstaine their hands so much as from that one, which was so seriously forbidden them. From hence then it appeares, how much also God detesteth those, which goe about most unjustly to forestall him of his glory, which he will have to be onely

Protoplastus.

due unto himselfe : God hateth all sinfull people , but hee also *resisteth the proud and arragant.* (*1am. 4. 6*) even them. whom this vice which is neare kinne to Idolatry hath infected. The truth it selfe standeth for a witness : and, *How* saith he, *can yet beleewe, which receive honour one of another, and seeke not the honour which cometh from God onely.* *Joh. 5. 44.* O wretches, a Theatre is set up for you in Heaven, and yett ye gather Spectators upon earth. *Chrysost. in Epist. ad Rom. Hom. 17. ante finem, ubi plura huc facientia licet videre.*

Augustine stricke at the rable of old Philosophers, with the weapon which hee tooke from them, after this manner. They set up an Image of this fashion. A Queene, having neither attire nor countenance besitting the dignity, yett sate in a high Chair of Estate, the Queenes name was *Pleasure.* Close by her stood a troupe of noble Damosels, The Vertues, like Hand maids ready at every becke of their Mistresse.

There

These the wanton Lady tired with diverse commands, and now she gave charge to *Prudence*, now to *Fortitude*, now to *Temperance*, what they should performe in her service. *Well*, saith *Augustine*, *did the philosophers expresse, what they pleased, in this picture, but plainly to prove the desire of Glory, wherewith they themselves were exceedingly possesse.* Therefore let us draw a Table like to that before, but in the roome of *Pleasure* let us place *Vaine Glory*, upon whose command the Vertues may waite in that manner, that *Prudence* may provide nothing, *Iustice* distribute nothing, *Fortitude* endure nothing, *Temperance* moderate nothing, but what is enjoined by *Vaine Glory*, and hoped will please the eyes of others. And what I pray is more unreasonable then this wicked Government? That the most filthy monster, that anticke shadow of true Glory, should triumph thus over. Most Royall Queenes, the vertues and make them subject whether they will or no, to her full de-

Q 3 testable

testable power? even thus the case standeth, men live after this manner, in this sort they spend their service, these are the spectacles of the world, these the miracles thereof very weighty, I confesse, and oftentimes of much sweat and trouble, but not hard to the greedy appetite of praise, all things come flowing under the lovely dominion of *Vaine Glory*; Vertues themselves degenerate into this sweet affection, and will not have their generous stoutnesse to be much assaulted in this point, but readily yeeld to the pleasure of counterfet Glory. But, *Verily I say unto you, they have their reward. Math. 6. 2. 5. 16.* The *Romanes* which were Lords of the World, how bravely did they performe many things, how excellent were they in peace and warre? how praise-worthy their Justice, how exquisite their Prudence, how famous their Clemency, how invincible their Fortitude, their Temperance how illustrious, how pure and impenetrable their Chastity, how admirable

Notable

ble their Constancy? But *they had their reward. Augustine* being a most plentifull Witnesse: The honour and glory, saith he, wherewith God made the *Romans* most illustrious, was the wages of the good wor'es they did, nor have they any cause to complaine of the Justice of the great and living God *Aug. l. 5. De Civit. c. 15.* Their workes were singular, but they had a reward fit for them. They were ambitious of glory, and surely they obtained it. The bounds of the *Romane* Empire were, the compasse of the earth, and the Ocean, so that whatsoever was convenient or worthy to bee won they overcame. Therefore they made the East and West their borders, except a few places without accesse or inhabitants, or else of no regard. *They had their reward* The most upright God lets passe no vice, nor yet vertue without punishment or reward. Whereupon to those better Actions, which yet his Will is not to endue with Heaven, he assigneth

344 *Of a Right*

Receive

a recompence proportionable, and out of Heaven: they have their reward, but so that they may not have an eternall one. Ah, how much paines is taken every where, but these paines are nothing to Heaven. I beseech you, let us but looke onely into Princes Courts, of what a diverse kind are services here, of what exact industry, of what fine presence, of what curious trust, of what active policy? to stand whole dayes, and many times all night, or to run to and fro, and extreme wearinesse, to endure the envy of many, to be ready to all paines of service, is the duty of this state. And there are which performe all these things without desire of reward, but they desire nothing else but money and favour. *They have their reward* for they take no thought how deere they should be to God, but how deere to the Prince. Others that are deputed to busines and the subtilty of cares in Princes Courts, send forth most vigilant eyes every way, that no detriment happen

to

Lib.2 *Intention.* 345

to the Kings Treasures for honours, but often these good men, whilst they looke to all things with most attentive carefulnesse, they reckon not their owne soule among the things to be cared for; so they stuffe their purses, so they lose not the Princes favour, they thinke it lawfull, in the meane while to bee negligent of themselves and Heaven, and scarce ever call themselves to account, they conferre with their owne conscience very seldome, and no otherwise then by chance, they examine not their intencion in the things they goe about: Of all other matters they know how to conferre sweetly, but very hardly endure to heare one discourting for an houre of Heaven. At a word, They use not to bee present at home, and speake with their owne persons, being more faithfull to all other then themselves. And these likewise *Have their reward*, the aire of humane favour, and gold a piece of flaming earth, as an inheritance, that endures no longer then we stay here. There-

Q 5

fore,

346 Of a right

fore, Look to your selves (O Courtiers, O whatsoever others) that yee loose not the things which you have wrought, but that yee may receive a full reward. *Ioh. 2. Epist. v. 8.* Be ye industrious and diligent in your places? this is well indeed: But because you will have notice taken of your diligence, this now is ill: nay this now is worst of all, that many times yee take no care how diligent and industrious you are, as how ye may seeme to be. Look therefore to your selves, least you also heare in time to come: *They have their reward.*

Be noted
for

*Kectherunt
mercedem
suam.*

Iephthas Daughter in times past went out to meet her Father returning from Warre, to sing the praises of a most loving parent, and withall to congratulate his victory and Triumph. *Iephtha* heard with what glorious tearmes the maid extolled her Father, but yet for reward of her praises, he slew her that set them forth, although against his owne will. *Iudg. 11 39* A wonderfull adventure, and to be imitated of us

Lib.2. Intention. 347

as neare as we can. Wee also are in War, and never want enemies: should the Divell give over his fierce assaults, yet the flesh alone which is never but refractory, wa- Stirreth up
geth continuall Warre: After we have behaved our selves like Conquerours in this fight, this daughter of ours commeth forth to meet us, with stately *Elogies* in our commendation. *This is, as Origen* explaineth, *Vaine Glory*, which then appeareth most of all furnished with praises, when the matter is carried happily and with good successe: When thou hast given means to an Hospitall, when thou hast built a Church, when thou hast bene long at prayers, when thou hast endowed a poore maid, when thou hast bestowed more liberall almes, when observed a stricter fast, then that flattering daughter presents her selfe by the way, with full mouth, commending whatsoever is done, and like a sweet Song, ingeminating these or the like words: How excellently; how godly and laudably this; how religiously and holily that, what a good

*Orig. Item.
5. in Gen.
ad 1.*

*Sounding
forth*

Course to
be taken
Sterne af-
fection

*Virgilio. quare
facile est laus
de parate
dum deus a-
sur, et ipse
est ea non de-
lectari, cum
refertur.*

good example will this prove? a noble deed, who can deny it? the matter speaketh, thou hast excelled thy selfe: so it was fitting, and would to God many would imitate thee: thou hast done bravely. In these tearmes the Conquerours flattering daughter applaudeth him. *What now is to be done? Thou, if thou bee a man, and desirest thy labours should not be in vaine, put on here a grave disposition, and with a generous hand till that soothing Gossip, whatsoever thou hast done, passe it wholly to God together with all the glory, and stoutly resume the Right Intention, which thou tookest unto thee at the first offer. Augustine giving encouragement hereunto: If his desire, saith he, without doubt is better resisted, then suffered. For none perceiveth the force of this enemy, but he that stands at defiance with it, because although to want praise be easie to any man, whilst it is desired, it is hard not to be delighted therewith, when it is offered. Every one is so much the more*

like to God, as hee is freer from this pollution. *Aug. l. 5. de Civit. c. 14. ipso initio. & Epist. 64. ad finem.* But what man is he which can sufficiently beware of all vaine glory? *Iephtha* could hardly hinder his daughter from coming forth to meet him, but hee was able to make her not sing, or finish her life sooner then her song, by taking away her voice and breath together. So how religious and holy soever a man be, he can hardly withstand, but that vaine glory after many famous deeds will come to meet him, but that she will begin to sing and tickle him in the eare, but he can, nay ought to prohibit, that the Song should be sung out. Therefore let him make no delay to detect this meeting, to run away from the Charme of the praiser, to kill the Enchantresse her selfe, this glory with a Right Intention, if he desire to please G O D, rather then himselfe. Vaine Glory murdereth all Right Intention, if she be not prevented, and slaine her selfe at the first approach.

Monster

*Chrysoſt. H.
12. in Epist.
ad Rom. 2.*

proach. Questionlesse Vaine Glory as *Chrysoſtom* very rightly, is; cruell beast, an horrible Divell, the plague of the whole earth; the venomous Viper, for even as the beast teareth open the Dam-belly with her nailes, so likewise this vice pulleth the parent of in peeces. And how worthily that Author *Thomas of Kempis* Without doubt, saith hee, Vaine Glory is an evill sicknesse, an exceeding great vanity, because it draweth men away from the true Glory, and despoileth them of heavenly Grace. For while a man wholly pleaseth himselfe, hee displeaseth thee. Whilst hee coveteth humane praises, he is deprived of true Vertues. Let the Jewes seeke that glory which cometh from one another, I will seeke for that which cometh from God. For all humane glory, all temporall honour, all worldly pomp, being compared to thy eternall glory, is very vanity and idlenesse. (*Kemp. l. 3. c. 40. n. 4. et 6.*) And if we give credit to *Climachus*, Vaine Glory is the consumption of labours, the destruction

of paines, the trapper of treasures, the child of false-hood, the fore-runner of pride, shipwracke in the Haven, an emmet in the Barne, which although it be little, yet layeth waite to steale all the paines and profits. The emmet lyeth waiting till the Corne be brought in, but Ceno-doxo whilst much wealth be heaped up: she rejoyceth that shee may play the Theefe, but this the Destroyer. (*Clim. grad. 21. de Cenol.*) A labouring man, saith the Sonne of Sirach, which is given to drunkennesse, shall not be rich, because whatsoever hee earneth by honest labour, he consumeth vainly when he is drunke. *Eccli. 19. 1.* But I feare that many doe not sufficiently understand these lessons. For now adayes we love these courses, that when any vice is sharply touched, you shall easily find none, which will confesse that he is troubled with it, neither can you draw a sincere confession from him by a thousand witnesses. And who is it that will confesse himselfe stately, and Acknowledge ledge

Song

be sorry for it? When yet *Augustine* a very holy Bishop, in his owne particular pronounceth that he was not wholly free from the fault, for elegantly accusing himselfe: *This is my dailly Lesson* saith hee, and yet *skirmish* strongly with the adversary, many times I receive wounds from him being not able clearely to avoyd the delight of praise when it is offered me. Aug. Epist. 64. ad Aurelium Episc. sine. We truly all condemn vaine glory, not all contemne it. There is no body, but beleeveth that he cleanlyly concealeth this sicknesse: many will sweare that they are as sound as a Bell from this disease, when they are mightily infected therewith, very like to those Drunkards, which themselves seeme most wise in their owne conceite, and to be in right sence and doe all passing well, when their tongue and feet both trip. So they that thirst after a little vaine glory, doe then principally admire themselves for religious honest men, when they are notably tipled with this sweet licour.

To that purpose *Chrysostom*: Vaine Glory, saith he, is an intolerable kind of drunkenness. whatsoever it doth, it doth for other mens sake. Chrysost. Hom. 2. in Ioh. For that cause Christ so often repeateth that faithfull premonition: Take heede, that wee should beware of vaine glory with all diligence, as a most subtile and cunning Theefe in the Art of stealing. Therefore Take heede, All goodnesse which is openly shewed out of a desire of commendation, is enslaved to the power of this lurking enemy, saith Greg. l. 8. Mor. c. 30. He desireth to be robbed of all, who forever will be seene of men.

*Stoliri vult,
quisquis ab
hominibus
vult videri.*

CHAP. VI.

*Certaine Questions concerning a
Right Intention.*

To serve GOD, is agreeable not only to all Lawes, and all reason, but also is the most noble

To

noble and best Office in the World, and a thing altogether necessary for the obtaining Heaven. Moreover that sweet of solace, which many feel, doe serve God, is honey from Heaven, and a thing very precious. Nevertheless to serve God for that end to gaine the sweetness of mind, is little praise worthy, and this intention was waies accounted vitious by a more holy judgement. A delicate a thing is *pure Intention* and never but an enemy to self-love, which way soever it may insinuate it selfe. But self-love the friend of all delights, and even of them which are esteemed in no wise prophane. And because God cannot otherwise choose to drop some of this honey from Heaven for his more faithfull servants, private love suddenly taketh it up, and for this very cause, preferreth it selfe to be at greater paines. But this is not to serve God, but ones selfe, nor to take paines for the Givers, but the gift sake, which is esteemed a thing not thoroughly free from sin, and indeed is no other, then if a Man-servant, or Maid should goe into a Vistualers service, because he hopeth for tit bits either of gift, or by stealth, and relicks more ordinary of his Masters Dishes: or if one became bound to an Apothecary, or Confiteller, or one that dresseth Feasts, that hee may have sweet scraps to lick more usually. This self-love worketh so privily, for it is a most subtle Artificer, that sometimes so close an imposture, may not be Can found out a great while even of a man that is very industrious. Yet Circumspect may it be found out, and then especially when prayers, and paines, when whatsoever is virtuous, beginneth therefore to be in disdain, because that honey faileth. And if you should demand of such a one, why dost thou not pray, why dost thou not labour, as thou didst lately? he will answer, because it relieth not, I loath it, prayer is an unpleasant thing, I am weary of labour. But now he that is of a sincere Intention

Are in no
prophane
estimation

tion, is nothing moved with the things: although he be wearied with labour, yet he holds out to us paines, although he distasteth prayer, yet he ceaseth not to pray: though troubles be heaped upon him, yet he endureth them, indeed hee serveth God not for Heaven, but for God, And this is the property of a pure and sincere intention, which seemeth to be expounded more through: therefore now we will propose some short questions concerning this very point.

1. *Briefe question.*

What can God require lesse more easie of us, then this thing, a Right Intention? If I speak truly, he desireth that of us, which no man of what stature, or sexe soever, how poor or sick soever hee be, can demand: what can a creditor demand of his debtor, then this particular thing that he should be willing in earnest to pay the debt? God asketh the very same of us: as

thou willing to pay what thou owest? thou hast already payed the greatest part, for with me but to be willing, is to doe. And who hath not free leave to be *Willing*? this treasury of Will, every one that is sickest and poorest, this he that is most afflicted hath in his power. God in times past worthily complaineth against them, which refused to performe but this most gentle Charge: *This Commandement which I command thee this day, is not hidden from thee, neither is it farre off, neither is it in Heaven, that thou shouldst say? Who shall goe up for us to Heaven, and bring it unto us, that we may heare it and doe it. Neither is it beyond the Sea, that thou shouldst say: Who shall goe over the Sea for us, and bring it unto us, that wee may heare it and doe it. But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou maist doe it. Deuter. 30. 11, 13, 14.* The very same may be said of a Right Intention, it is very nigh thee, that Intention, is in thy mouth, and in thy heart, but

but what is nearer unto thee the intention. It is not easie indeed thy mouth and thy heart? For all men, to finish two white thou not able to cloath a poore wall with one Tray of Morter; body? give two halfe penny to seeth diverse broths together adde thereunto a mighty and in one Pipkin, to take severall com- neit desire of releeving all illours out of the same Shell. But it are in want for Gods sake, is very easie for a good intention thou hast cloathed the poore. It is over lay not onely two, but ten beyond thy strength, to poore walls with the same Vellall of forth long prayers? doe with plauter. It is very commodious thou art able, but withall adde indeed, at the beginning of every strong desire of praising Gods worke, to set before one diverse waies, and thou hast prayed ends or intentions. Let this bee him as long as can bee. I bring for example: I goe to Divine Ser- *Chrysostom* before thee for a coruice, and to the Church. 1. Out of pleat witness in this poynt, who obedience to my Master, whom by elegantly confirming the same place I ought to accompany, as the *These things*, saith hee, are a Court Nobility her Prince. 2. I will provided by cost, nor labour, have my respect to be sincere, I will sweat; it is enough to bee willing not onely conduct my Master a long, and all things are discharged. Chrys as it is the fashion of some, pre- soft. Hom. 24. in Epist. asently they withdraw themselves, and at the end stand before their Master againe, as if they had been alwaies present: Such an hypocrite will I not play, 3. Out of obedience to the Church, to which I owe this good Actions at one and the same time? he can absolutely, and Out of a gratefull minde to God, with small trouble, onely by in- that I may give him thanks for so many

2. *Briefe Question.*

Can a man exercise diverse good Actions at one and the same time? he can absolutely, and with small trouble, onely by in-
 intention.

Without
cause

many benefits received. 5. *Who*
as it is cold weather to day, and
very sharpe season, I will exer-
pience. 6. *Whereas they*
not wanting that cruelly hate
I will earnestly entreat the
mighty for these mine enemies
will trust in God; I might in-
find businesse enough at home,
God will recompence this abse-
from home with a secret ad-
tage. Behold here seaven In-
tentions at once, or seaven Acts
Vertue, of double obedience
sincerity, a gratefull mind, Pa-
ience, Charity, Trust in God
There might bee added so ma-
more also: For this verily is
Pillar of smooke perfumed w
Myrrhe, and Frankincense, &
with all Powders of the Mercha-
Cant. 3. 6. But thou wilt
perhaps: It is too hard for me
to multiply so many Acts, and
it were with one breath to inter-
so many things in my mind. T
Counsell therefore I give the
good friend, embrace the ord
and onely Will of God in th
mind, and whatsoever thou doest
alwaies

alwaies premit this For thy sake
O Lord, I will performe both
this, and that, and the other, and
all things. For thy sake O Lord,
for thy honour, for thy pleasure,
for thee especially it is done,
whatsoever is done of me. But
hee which will follow the steps
of those familiar men with God,
hath a Leader which can shew
them the way, unto this more
lofty wisdom. The most holy
King David undoubtedly joyned
these intentions together, in his
actions, and the government of
such a mighty people, for those
that were committed to the tuti-
on of his care and Scepter, he fed
them according to the integrity of
his heart: and guided them by the
skilfulnesse of his hands. psal 78.
72 What meaneth this? have
hands also understanding? yes
many waies, even such as David
endued his hands with. For so
the most wise and vertuous King
in his Actions, which hee calleth
hands, did combine diverse kinds
of most excellent affections to-
wards God. What else are the

Whom he
received
into &c.

R.

Sacred

sacred verses of this King, then the quintessence of most noble affections, the treasure of most holy Intentions? What did King David more frequently breathe in sighes then this: O that I might please thee Lord: that I might rightly governe the people committed to my charge: that I might propagate thy Worship over all the earth: would to God I might never but praise thee, would to God all my members might become tongues to warble out thy praises. *My lips will bee faine when I sing unto thee.* Psal. 71. 20. *My song shall be alway of thy loving kindnesse of the Lord.* Psal. 89. 1. I refuse not to instruct the very wicked, that they may returne unto thee, O my God. Let me be the vilest and most regarded, so I may bee in thy House my Lord. Let the enemies of God, let all them that hate God come to nought. But let it be well with the Servants, well with the friends of God, well with all that love God. Lo what excellent skilfulnesse of hands is here!

Vnder-
standing

a thousand such things did the soule of the Hebrew Monarch Mind breathe forth! Truly, according to the skilfulnesse of his hands, he guided the people like Sheepe, he solicited Heaven with innumerable good intentions. This is that holy violence to bee offered valiantly unto Heaven. Hee taketh Heaven by force, he overcometh God, which in this manner, so often assaulteth Heaven, and God with desires.

3. Brieffe Question.

What doth very much defile a Right Intention? Selfe-love. To speake in a word: when one deriveth all things in a sweet current to himselfe, and maketh this all his thoughts. This pleaseth me, this agreeth with my tast; this is for my good, my benefit; this is done according to my fancy and liking; this is pleasant and delightfull to mee, to conclude, this maketh mee a man. This selfe-love is a Savage Bull, a filthy Monster, it pussheth against a Right Intention with

four Horne. The first is the Horne of honour, Titles, greedinesse of Praise, which holds them in great estimation, to be eminent and observed before other men. The second Horne, is greediness of delight, which teacheth to receive meat and drinke, not so much for necessity as pleasure, nor to sit downe at meales, to assuage hunger, but to pacifie the Gut. The same course it keepeth in other refectiōs of the body. The third horne is Greedinesse of wealth, which layeth on many and grievous labours in that respect onely, that the Purse may swell bigger and bigger. The fourth Horne, is Greedinesse of other mens hurt, the being furnished with manifold deceit, speaketh and doeth that which may endamage others, at least which may prove a trouble to them: and yet doth it not waies endeavour the destruction of others by open assault, in many times it practiseth evil secretly, and with such a compasse

A loose
off

that it may seeme to desire nothing lesse, then to hurt them whom it hateth. A daily and pernicious mischief to Princes, with whom they that are gracious, underpretence of ayding or giving advise, doe glut their envy, and sometimes highly extoll them that are in the way of favour, that afterward they may be more readily beleaved, when they bring accusations. Thus *Self-love* is an horned Beast, which butts and throwes downe all good intention with this fourfold horne; take heed. The desire of private advantage, is the deadly poyson of all true affection. Therefore *Self-love* aimeth at this, that every where it may be well in flesh, it feedeth it selfe, looketh to it self, and doeth as he in times past, of whom *Gellius* reporteth. *When one that was corpulent, and shined with fat had a leane Horse that was nothing but skin and bones, being demanded what might be the cause, that he looked far better then his Horse? Shewed answered, it ought to seeme no*

*Pessimus
versus affectus
venenum est,
sua cuique
utilitas.*

R. 3

wonder,

wonder, if he were in better plight
then his Horse, forasmuch as he
himselfe was his owne keeper
but his man Scatius his Horse.
Gell. l. 4. Noſt. Attic. c. 2.
Even so selfe love, whatsoever
reputeth not its owne, that it
either puts off to others, or ve-
lightly regardeth: to labour too
and naile for private gaine, that
supposeth its owne duty. Affe-
rectly; good intention goeth
wracke so much the more lament-
ably, as selfe-love groweth
greater prosperity,

4. Brieſe Queſtion.

Why in the Sacred Leases
so many things otherwise of ve-
tinal account so much aggravat-
ed? as the more unvary touch-
ing of the Arke, thicke gathering
on the Sabbath day, the multi-
tude of Subjects adored, giving
a cup of cold water, la civice
looking upon a woman, &c. M
es in a time proclaiming: *As
this is the offering*, saith he. *whi-
re, had toge of them, God, as*

Silver, and Brasse, and blew, and
purple, and scarlet, and fine linnen,
and goates haire. &c. Exod. 25. 3.
That Gold and Silver should be
reckoned among gifts is no mar-
vell. But of what valew among it
these is Goates haire, a gift
without alldignity? Are such small
and despicable things also deare
to God? What a great matter
was an handfull of meale, and a
little Oyle bestowed in courtesie
upon Eliab? 3 King. 17. 12.
What were the Widowes two
little pieces of mony, did they re-
quire so great commendations, as
they obtained? As Christ was sit-
ting and intent (as it were) upon
some serious spectacle, he beheld
the company which cast mighty
gifts into the holy Treasury. A-
mong so many wealthy people,
a certaine poore Widow brought
no more then two brasse mites,
which make on farthing, in
whose praise Christ most libe-
rally pronouncing: *Verily*, saith
he, *I say unto you, that this poore
Widow hath cast in more then they
all* Luk. 21. 3. It was a small
matter

368 * Of a Right

Ready

matter which that poore woman brought into the Treasury, be more she could not: and it came much more gratefully, which was given with such an easie cheer with a full hand. For these gifts consist not in the things, but in the very desire to doe good. He giveth very much, which giveth but a few things royally, and with his mind equalleth the wealth of Kings, which contributes a little, but willingly. Which forgetteth his owne poverty, whilst hee looketh upon anothers, which thinketh hee receiveth a benefit, when hee bestoweth one. Which giveth as not looking to receive againe, which both preventeth and seeketh occasion to doe good, this man is the richest and most liberal of all, for his right intention. What therefore, I pray, did so much commend those small Coynes, what that little meale, what the Goates haire? *Right Intention* only and alone. This is it which surmounteth all mens profits, store, Treasures, and

Lib.2 Intent. 369

and all the brave Wealth of *Persia*. Nothing is richer then Right Intention.

5. Briefe Question.

Is it possible for one to sleepe and pray at once? For so our Saviour earnestly requireth, saying: *That men ought alwayes to pray and not faint. Luc. 18. 1.* Can we therefore pray also when we are asleepe? we can if we will, and that in this manner: we must use prayer immediatly before we goe to rest, and offer our rest it selfe to Gods Service, in these or the like words: *I desire my God, as often as I shall draw breath this night, so often all my respirations may praise thee, as if I did alway pronounce that: Blessed bee God for ever, Blessed bee God, Blessed &c.* Or *I. with thy sleepe, my good to us which thou dost take on earth, I also unite mine, and will offer it to thee. He which prepareth himselfe to sleepe in this sort, ever prayeth. To which purpose he may not impart his*

Breathing

suppose with himselfe, that he heareth Christ speaking in these words: *When any one will repose himselfe to sleepe, let him meditate somewhat of mee, or conserue with me. For so although hee sleepe in body, yet he shall watch in mind unto me.* Yea let every one which is ready to close his eyes desire, that I would receive every breath which he shall fetch that night, as it were to my exceeding praise, and which cannot be wanting to the holy wishes of a pious and loving soule, will fulfill his desire in truth.

Surely we seeme not to understand sufficiently, how much advantage it bringeth, to reduce all things in this manner to the honour of God. There is no moment of time but we may bee on the getting hand. And how sweet is this gaine of vertue to procure a reward in Heaven even by eating, drinking, and sleeping. One may verily by intention only doe more good in one day, then some other can in a whole yeare. He came late into the Vine-yard to worke, which came about the last

last houre of the day, yet hee received a penny no lesse then they, which travelled from day breake untill late evening. *Math. 20. 9.* It is one thing to bestow long paines, another that which is intent. God respecteth not so much how long one laboureth, as how well. And it falleth out often, that a very meane and easie thing to be done, is of more worth, For the then any the most excellent action, but destitute of that intention. *Right Intention.* VVhom therefore may not that Art delight, which teacheth the ingenious celerity of growing rich? This is that Art, the knowledge of *Right Intention*, this is rich with that Rod of *Midas*, which turneth whatsoever it toucheth into Gold. Vpon which motion, it may prove an apt advise for all, to bee deeply imprinted in their minds: Let all study to have a right intention, not onely about the generall state of their lives, but also about all particular things there in ever ayming sincerely at that, that they may serve & please the divine goodnes especially for it selfe. 6. *Briefe*

6. Brieſe Queſtion.

Ludovicus
Granata

What deed is moſt acceptable unto God? If we may be Iudges in this caſe, we account that the moſt excellent of all, which is boundeth moſt with the love of God, or, which proceedeth from a moſt fervent intention of pleaſing God onely. One diſcourſing of this point: *That worke, ſaith he, is moſt acceptable to GOD which being manifeſt to his eye onely, is neither a profit, nor honour, nor pleaſure to him that performeth it, but onely in this kind, that it is done in reſpect of God.* With how great deſire many times of amplifying Gods honour are the breſts of the Saints inflamed, though they ſhould lay downe their lives ten, although an hundred times? Theſe very deſires of ſuch ardent affection towards God, are to be recounted amongſt the greateſt workes of vertue. There be ſome Stage-players, which act a whole Comedy for one great mans ſake only; but that one pay-
eth

eth the Boxe more liberally then a great many other of the Spectators: So a man of a moſt ſincere intention, offering himſelfe daily to the Service of God: *My Lord, ſaith he, I ſet forth a ſpectacle to thine eyes onely, I am an Actor for thee to looke upon, I care not for the eyes and eares of other beholders: whatſoever they ſhall ſay or thinke of me, no way diſturbeth my thoughts, ſo that thy eyes, ſo thy eares may approve me. I make light of all things elſe, and addict my ſelſe to thy Service, thine honour, my God, I principally regard.*

It was a renowned ſaying among the ancient: *One good man is a ſacrum magnum Theatre wide enough for another.* *est theatrum* When Epicurus wrote to one of the Profeſſors of his owne ſtudies: *Theſe, ſaith he, I ſet to many, but to thee, for wee are a Stage great enough for one another.* Sen. Epist. 7. line. *God is a Theatre* *Exceeding large.* over and above large for a good man, and a man of a good intention is a Theatre alſo large enough for GOD. What excellent Theatres were Abraham alone, and

374 *Of a Right* Lib. 2. *Intention.* 375

and *paul* alone for *God* that receiveth a righteous man in
who were of a most sincere intention the name of a righteous man shall
receive a righteous mans reward.

Math. 10. 41. Christ will not

7. *Briefe Question.* onely have entertainement affor-
ded, but a sure intention to bee

How often is a right intention joyned with it. For what great
to be renewed? Saint *Bernard* matter dost thou, if thou settest
If any man, saith he, consume open thy doores to a Stranger,
the day in that manner, that and shuttest up thy heart? from
doeth mixe the heavy anger of God whence we may gather how pro-
with all his Actions, at the fitable and necessary it is for one
the day how many Hells hath that earnestly desireth heavenly
deserved for committing the same to gaine, commonly to revive a good
wickednesse so often? But on intention, for to entertain a Pro-
phet is not so worthy of reward,
other side if one passe the day as to have done it with an excel-
that in all his things he exerciseth lent intention. But if any man
the sincere love of God, how big desire to know the direct houre
seat in Heaven shall this man, to renew intention, I esteeme it
raine? For God is more ready to renew intention, I esteeme it
bestow rewards, then to requite five times in the day especially to
punishments. Thus the Count be observed. The First is after
of *Bernard* is, to revive a right our rest in the morning. The Se-
intention very often in the day cond, at noone before meales,
that which we have already and after it. The Third, before
monstrated before. Christ byt Prayers, but especially before di-
mouth of *Mathew*: Hee who vine Service. The Fourth, before
receiveth a Prophet, saith he, labour, or any businesles. The
the name of a Prophet, shall receive a Prophets reward: and
these set times of the day chiefly,

ly, let the mind bee at his own command; and betake it selfe to it selfe; let it take breath as it were, to adore his Maker, and so renew a right intention. No man is so full of busines, but he may performe that very easily and with conveniency: all the matter is dispatched onely in three words. GOD hath easie waies to come to him, and there is no minute of the night or day that he denyeth free access. Let him therefore that is about to renew his intention, repeat some of these sayings with a ready mind: *Lord for thy sake: for thy honour: Lord: in regard of thee: To thy glory: In thy Name: For love of thee: For thee, my God I will do this, I will utter this, I will endure this, for thee all things. It is wonderful to be spoken, how much this commendeth our Actions, how much also it enricheth them. And this more often recalled intention, will stop the passage against a great many vices, which otherwise are ready grievously to assaile us, and withall turneth*

that vanity to flight, which smoothly insinuates it selfe into all things, by the onely desire of pleasing God.

8. *Briefe Question.*

How may an Elephant be made of a Fly? If sins otherwise of a lighter degree, be committed with no lightly wicked intention. A most apparant witnesse hereof was the hunter *Esau*, who was so greatly condemned for eating red pottage, as if hee had met with I know not what *Apicius*-like dainties. What hurt I pray is it to sup the broth of lentles, especially when hunger so provoketh? But *Esau*, like an hound, did so greedily devour the boiled lentles, that Gluttony getting the upper hand there was no place for reason, that for a sorry messe of Pottage he sold his Birth-right, and which is more reproachfull, made little account that hee had sold it. *Genes. 25. 34.* Even so the greedy appetite of some men transgresseth more in the meanest fare,

Devotion

Within the
compasse

fare, then the temperance of other in the most exquisite delicacies and sometimes there lurketh more pride under the counsell Coate, then under a gowne of Gold. The mind and intention is herein respected, not the victu als or Garment. And even as he prayeth with more commendation, which prayeth in fewe words, but yet more fervently then he which poureth out most prolix prayers, but without any fire: So many times he offendeth more grievously, which is set upon a thing although of small moment otherwise, yet with mighty heate and violence, then he which commeth into the society of a fault faintly, and if his mind were about some what else.

9. *Briefe Question.*

How manifold is the profit of a Right Intention? Wee have shewed in diverse places before how pleasant, profitable, necessary a right intention is. In this place

place briefly and summarily a sevenfold emolument commeth into account. The first is: By this meanes we endeavour as farre as we are able to reconcile ourselves to God. Wee understand that paines and punishments are due to our sins, and these one day to be certainly payed. These we helpe to avoid, as often as wee lead away our minds as it were by a good intention from transitory things, and lift them up to God, looking with penitent eyes upon the time past, and carefull upon the time to come. Another: There commeth a great improvement to vertue, and a mighty increase of Grace, not onely from the exercises of piety, but also from the daily tenour of life. A Comse man of a Right Intention never laboureth in vaine, for whether he writeth, readeth, heareth; whether he buyeth, selleth, travelleth, is about businesse; whether hee eateth, drinketh, sleppeth, finally whatsoever he doth, so long as hee determineth upon the honour of God in all things, he

he alwaies maketh most honest
 gaine. A sincere intention is ve-
 rely the beginning of salvation.
 The third: A right intention ad-
 deth marvellous force to our
 prayers. For this is that sweet-
 tongued Mediatresse, which
 knoweth how to pacifie God
 and make him yeeld to the Pe-
 tioners request. A right inten-
 tion understandeth not onely how
 to pray, but also to prevaile. *Hereto have yee asked nothing in
 my Name: Ask, and yee shall
 receive. Ioh. 16. 24.* The main
 string of Prayers is Right Inten-
 tion. They call diligence in her
 proper kind the most fruitfull of
 all vertues, I may worthily report
 the same in a manner, or more
 a right intention. A right inten-
 tion is both the most fruitfull of
 all vertues, and best Oratour be-
 fore God. The fourth, a good
 intention doth knit man to God
 in a marvellous union. Here
 excellently *Rusbrochius: A single
 intention, saith he, is that, which
 looketh upon nothing but God, and
 all things in relation to God. She is*

*the end, beginning, glory, and orna-
 ment of all vertues. She driveth
 away all fiction, hypocrisie, and
 double dealing: helpeth, and col-
 lecteth the dispersed powers of the
 soule in unity of spirit, And com-
 bineth the spirit it selfe unto God.
 She presseth downe, and treadeth
 Nature under foot, and preserves all
 vertues in safety, and giveth peace,
 hope, and confidence in God, both
 here, and at the day of Iudgement,
 Wherefore thou oughtest to use
 diligence, that thou retainest and re-
 gard her in all thy actions (Rus-
 broch. in farrag. Instit. apud L.
 Blos.) A right intention is a vast
 and endlesse treasure to an earnest
 affection. The first: A right inten-
 tion deriveth a perpetuall current
 of grace from God to man, and
 that appeareth there especially when
 adversity is to be endured Good
 or bad Leather sheweth it selfe
 chiefly in raine; a good or evill man
 in adversity. How patient and ob-
 servant of God an upright man is,
 so impatient and stubborne against
 God is a wicked man. Augustine
 declaring this exceeding well: How*

Him that
 earnestly
 desireth

com-

Encline

Nervous.

Warlike
policy

commeth it to passe, saith hee, that in the same affliction, evil men curse and blaspheme God, but good men pray and praise him? So much respect there is, not what manner of things, but what manner of man every one suffereth. For durt being stirred about no otherwise then balme sendeth forth an horrible stinke, and this a fragrant smell. *Aug. 1. De civit. c. 8. ad finem.* The sixt: A right intention assaileth her enemies with a stratagem, that never faileth, and alwaies carrieth away the victory. While Moses upon the Roocke lifted up his hands toward Heaven, *Israel* prevailed, and put the *Amalekit* to flight by a most memorable conquest. As long as intention standeth upright towards God, so long it falleth before no enemies, it is invincible, inexpugnable: but when it begins to be weary and looke downeward, presently she looseth her strength, and is taken Captive by her enemies. I cannot omit here that which may seeme strange. It falleth out sometimes, that two contend before a Iudge: each man pleaderh his cause, he affirmeth, this denyeth, both of them alledgeh his reasons, both desireh equity of the Iudge: if you consider the cause, both of them cannot overcome; if the intention, both many times goeth away Conquerour, then especially when neither of them beginneth the controversie by evill fraud, when neither will hate Iustice for giving opposite sentence, being indifferently resolved to win or loose the Suit, as it shall seeme good to Iustice. So both of them overcome, not by the cause, but by intention, which is very commendable in both. They overcome both

The seventh: A right intention is a mighty comfort in all things, especially in that houre which passeth sentence upon all our yeares. For I suppose truly that at the last time of this life, nothing will bee more joyfull to a dying man, then to have done all things through his whole life before with a very good intention. He truly shall dye most securely, which hath lived most sincerely. For if the goodnesse of God have

have decreed such liberall munificence towards all, although the meanest actions, yet offered to him with a good intention, will what ample gifts will hee crowne the whole life with a sincere man ever devoted unto him? But what horror and trembling will possess the wretch, whose conscience shall lay all the course of his life before him in order: and cry out against him with a lamentable aggravation in this manner: Thou hast neither dealt sincerely with God, nor yet among men: thou hast many times shamefully deceived others, thy selfe alwaies: thou wouldst seeme one man, and wast another: thou hadst dishonestly in thy words, as in thy mind: how often didst thou counterfet friendship with the mouth and gesture, being a capital enemy in heart? How often didst thou put a very beautifull vizard upon thy Actions, that therewith thou mightest hide a wicked intention? thou didst speake muske and meere honey, whiles thy envious mind was whetting a razor, thou didst commonly vaunt thy selfe in

Peacock

Peacocks painted Coate, but didst nourish a Kite and a Vulture in thy Keyprest, being as faire without, as foule within. But thou hast deceived thy selfe, not GOD to whom all things are manifest. Woe be to thee, woe be to all men, which many times with no intention, commonly not pure, for the most part evill, dedicate their Actions not to God, but to their owne Genius, and themselves, and so utterly destroy them.

At the last day of Iudgement very many may be upbraided with that: Thy silver is turned to drosse: thy wine is mixed with water. *Esa* 1. 22. Indeed thy Workes did shine like the purest Silver, but because they admitted such a frequent mixture of ill intention, they are changed into base silver, yea even into drosse. How continually therefore must we cry: Not unto us O Lord, not unto us, but to thy name give the glory. It is the precept of Christ: Let your light so shine before men, that they may glorify (not you, but)

Suffered --
So frequently to be enticed with them

Deadly

your Father which is in Heaven. Math 5. 17. Therefore, O all yee workes of the Lord blesse ye the Lord, praise and exalt him above all for ever. Dan. 3. 57. Let our workes all wholly, the least, the greatest blesse the Lord for evermore.



CHAP. VII.

What observations follow out of those things which have bin spoken concerning a Right Intention: where it is treated more at large of Rash Judgement.

THERE are diverse beautifull Arts indeed, and of no vulgar account, but because they make nothing to the Mill, and getting bread, therefore they are not sought after by any great company. What doth it profit say they, to know these things, and bee ready to starve? Many things

things are disputed among the learned, many things also at Church in the Pulpit, whereof thou mayest truly pronounce, *It is nothing to the getting of bread, yea, it is nothing to the gaining of Heaven.* What good is it to any, most eloquently to recount the story of times? what availeth it to comprehend the number of the Starres? what doth it profit to know the motion of the heavenly Orbes, if thou knowest not the Art which may advance thee above the Stars? How many shall obtaine Heaven, although they never heard any question made, whether Heaven standeth still, or the earth is turned round.

But now this Art, which teacheth in what manner the Rule of all human Actions is to be handled, how exceedingly doth it make to the getting of bread, the bread of Angels which we shall eat in the Kingdome of God!

Luk. 14. 15. It is an old Song *Et genus es*
in praise of Mony. *Mony royall, for many re-*
bestoweth both beauty and digetty. *gna curia*
donet.

388 Of a Right

Let us turne it, and wee shall
sing brighter, *Intention royally be-
floweth both beauty and dignity.*
Sincere Intention setteth an hea-
venly price upon all things, with-
out this all the noblest Actions
that can be ly e without honour,
and nothing worth. For the
more compleat understanding of
this Right Intention, it is very
necessary to declare now what
may aptly follow upon it out of
that which hath bene spoken.
Therefore we will annexe some
consequences in order following.

1. Consequence.

He which erreth in intention,
erretth in all things. The whole
matter is apparant, and this one
testimony surer then a thousand:
*But if thine eye be evil, thy whole
body shall be full of dar'nesse. Mat.*
6. 23. He which in his journey
wandereth out of the way, the
further he goeth on, the more
grievously he erreth: so the more
earnestly a thing is done, or how
much nobler the matter which
is

Lib.2 Intention. 389

is undertaken, it is made so much
the worse, if a good intention be
wanting. Intention bestoweth
the nobility upon all Actions, if
this be ignoble, and favourerth of
the flesh and earth, how shall it
give that to other things which
it wants it selfe? Hee which ap-
plyerth himselfe to Learning onely
that he may know, he which se-
teth to be of some religious Or-
der, that he may not lack bread,
he which followeth the Court
that he may grow rich, or be ad-
vanced; he which seeketh a be-
nefice that he may find a Ku-
chin is quite out of his way:
because the eye of all these men
is naught, their whole body is
full of dar'nesse. Rightly Grego-
ry: *The light of the body therefore
is the eye, saith he, because the
deserts of the action are illustrated
by the eyes of the intention.* And
if thine eye be single, thy whole
body shall be full of light. *Be-
cause if we intend rightly by single-
nesse of thought, the worke is
made good, although it seeme o-
therwise of lesse goodnesse.* And if
S 3 thine

390 Of a Right

thine eye be evill, thy whole body shall be full of darknes : because when even any right thing is done with a perverse intention, although it seeme to shine before men, it appeareth darke upon examination of the inward Iudge. Greg. l. 18. Mor. c. 6. *propius finem*. Hee addeth : Take heed therefore, least the light which is in thee bee darknes. If the light which is in thee bee darknes, how great is that darknesse ? because if we darken that which wee beleeve we doe well, with an ill intention, how great are the very evils, which we understand to be evill, even when wee doe them ?

2. Consequence.

A good worke may bee omitted, but not an evill committed, with a good intention. *Thomas of Kempis* : We must doe no evill, saith he, for any worldly thing, or for love of any man : but yet for the benefit of the needy, a good worke may sometimes bee freely intermitted

Lib.2 Intention. 391

termitted, or else exchanged for a better. Kemp. l. 1. c. 15. n. 1. Here many times wee stumble grievously, and feele it not. Some have their set prayers for every day, they have certaine devotions, as they call them ; hereupon now and then they dwell softly, that they suffer others to perish with hunger and thirst, rather then they will intermit any thing of their usuall course. This I may call a godly dishonesty, whereby many times wee get reproach for our paines : wee are touched with no care of others, but are wise onely for our owne respects ; whatsoever may happen to others, we alwaies prefer our owne ends : here our devotions and prayers give place to no body. But how much better were it to observe Christian charity, then such obstinate piety, with how much greater advantage might such things be omitted, or at least deferred. There were many among the ancient Hermites most observant of fasting, yet there were found of these, which to

entertaine Strangers could Dine sixe or seaven times, and alwaies have a stomacke. Among things concerning the soules good, it is very profitable for a man to give over his owne profits in time; and to have no regard of his owne commodities, is often the greatest commodity of all. Gregory very well to the purpose: *For commonly vertue, saith hee, is let goe, when it is indiscreetly held, and is held the faster when it is for a time discreetly let goe.* Greg. l. 28. Mor. c. 6. From hence it is fitly deduced.

Laid aside

3. Consequence.

The intention is thus much the purer, by how much lesse a man seeketh himselfe, and thus much the impurer, by how much more sensible and carefull a man is of his owne matters. *Abel* the first Martyr, and virgin, being about to Sacrifice unto God, did appoint all the best things for his Offering, being ready to give better, if in his power it had beene. *Abel*

Abel also brought of the firstlings of his Flocke, and of the fat thereof. Gen. 4. 4. *Chrysostom* observing here the wonderfull free behaviour of *Abel* towards God: *He brought not onely, saith he, of his Sheepe, but of his firstlings, of his best and choicest things, and of these he selected the very principall, and of the fat hee set apart all the fattest for the Altar.* *Caine* did no such thing. But, it came to passe in processe of time, that *Caine* brought of the fruit of the Ground an Offering unto the Lord, such as grew upon Trees, and all that came next to hand he caught up for a Sacrifice. *Abel* therefore provided as it were a feast for God, *Caine* rudely set before him the latter end of a Epiloguon feast, Apples, Nuts, Pears, Plums, a clownish Present. Hereof notab'y *Austin*: *Caine, saith he, made no right division, because like an ill liver, hee gave God somewhat of his owne, but himselfe all to himselfe.* *Dante* commended it in *Moses*: *His eye was not divine, nor his nature*

394 *Of a Right*

turall force abated. Deut. 34. 7.
 An old Expositor : The looke,
saith he, of his pious Intention
 did not wander from the right in
 a cloud of wickednesse : For *Mo-*
ses sought after God, not him-
 selfe. Hereupon his intention
 was so pure and strong. *Bernard*
 expounding that precept of the
 Paschall Lambe: *The Lord, saith*
he, keepeth all their bones. Psal.
34. 19. not one of these shall bee
broken, because never is the pur-
pose of their heart, never is their
sound intention broken, insomuch
that they should give any consent to
itching concupiscence. Therefore
 let us keepe our intention and
 purpose of mind with that earnest
 care, Brethren, as wee would
 keepe the life of our soules. Thy
 intention, O Christian, is there-
 fore so much the more sincere,
 by how much the lesse thy affecti-
 on is to thy selfe.

4. *Consequence.*

In most things the intention
 onely is rewarded, or punished.
 For

Lib.2 *Intention.* 395

For example, when ability is
 wanting, the Will receiveth the
 reward. In every kind Office, the
 Will of the giver is greatly esteem-
 ed : He gave freely, which was
 willing to give quickly ; hee be-
 stowed very much, which was
 able to bestow no more. *Plato*
 knew himselfe to be disdained of
Dionysius the *Sicilian* King.
 Wherefore hee desired that hee
 might be admitted, and have au-
 dience. Being brought in pre-
 sence, he began to speake in this
 manner : Most Potent KING,
 wouldest thou suffer him to goe
 unpunished, whosoever should
 enter into *Sicily* with that mind,
 to offer thee some great mis-
 chiefe, although by reason of
 some impediments hee had com-
 mitted no harme ? Hereunto
Dionysius : By no meanes, *saith*
hee, O Plato, for not onely the
 wicked enterprises of enemies,
 but also their Counsellis and evill
 purposes are to bee punished.
 Here *Plato* speaking on. But if
 any man, *saith he,* had come into
Sicily, for your Majesties honour
 and

396 *Of a right*

and benefit, would it be iust, to let such a one goe without all respect, with disgrace and infamy? Who is there so, quoth the King? presently *Plato*: *Eschines*, quoth he, a very upright man, as constant a follower of *Socrates* as any other, and such a one as is able to make all those the better with whom he is conversant. He hath adventured himselfe a great way by Sea, for the generall good, and to make others partakers of his skill, yet hitherto he hath bin neglected. This short *Apology* did so encline King *Dionysius* to his part, that he began to love *Plato* whom he hated before, and to deale bountifully with *Eschines*. Behold even men also doe punish or gratifie the intention onely, how much more God? *If there bee first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not.* 2 Cor. 8. 12. What abundance of praise did God lay upon that memorable fact of *Abraham*: *Seeing thou hast not withheld thy*
Sonne,

Lib. 2. *Intention.* 397

Sonne, thine onely Sonne from me. Gen. 22. 12. Yet the Fathers sword did not touch his Son, nor so much as hurt an haire of him. In Will *Abraham* spared not his Son, he slew him in mind, hee sacrificed him with intention. God accepting this for a most profitable burnt Offering, *Now*, saith he, *I know that thou fearest God,* Thou hast not spared him for my command, but I have spared him for thine obedience: It is enough to me, *Abraham*, that thou wast willing to doe this, therefore I will remunerate thine intention no lesse bountifully, then I would have remunerated thy deed.

Noah was no sooner gone out of the Arke, but presently hee built an Altar after a confused manner, and taking of every cleane Beast, and of every cleane Fowle, he offered burnt Offerings upon the Altar. Gen. 8. 20. being perswaded, that his good will and intention of mind herein was very pleasing to God. *And the Lord smelled a sweet savour.*
Loe

398 *Of a Right*

Loe how intention made the very smell and smoake of the sacrifice delightfull. God regarded not the Birds and foure-footed Beasts, but he smelled somewhat in them that had a sweet savour, namely the affection of *Noah*. Of what kind soever, saith *Chrysostome*, our Sacrifice is, whether we pray, whether we fast, or give almes, herein it must be the smell of the Sacrifice which onely pleaseth. To this sence said Saint Bernard : Sometimes the good will alone sufficeth, all the rest doeth no good, if that onely bee wanting. The intention therefore serveth for desert, the Action for ex-

Valeat intentio ad meritum, actio ad exemplum

ample. If we should set an example of what we speake, before our eyes. One seeth a lamentable poore Begger, who is not rich himselfe, he is sorry for him in mind, hee looketh up to Heaven, and giveth G O D thanks for that which he enjoyeth, and O, saith hee with himselfe, that I were able fully to relieve this beggers want, how gladly would I doe it ! Such a one as this although he giveth nothing, er but

Lib. 2. *Intention.* 369

but a little, being able to give no more, shall receive a reward, as if he had given to his wish. In like manner, if a sicke man desire seriously and ardently, both to poure forth prayers, and to afflict himselfe outwardly, or to exercise other workes of Piety, but is not able to performe theie for want of strength, hee shall have God no lesse propitious unto him, then if he had done all those things, which hee wished to doe, so his mind deale thus with God : My God, how willingly would I execute this for thy honour ! but thou knowest Lord, that it is not in my power, therefore I most submissively offer this my desire and will unto thee instead of the deed. Hereupon *Chrysostome* affirming to the exceeding comfort of a great many : Give, saith he, to the needy, or if thou hast it not, if thou give but a sigh, thou hast given all; for that ever-waking eye seeth thee to have given whatsoever thou hadst. (*Chry. Hom. 7. de poenit. ad finem*. Hereupon also *Gregory*. In

In the sight of God, *saith he*, the hand is never empty of gifts, if the closet of the heart bee filled with good will. *Greg. Hom. 5. in Evang.* Therefore both the poorest out of their meane estate, and the most diseased out of their miseries, may offer as rich and excellent gifts to God, as the most wealthy and healthfull. This is not the proper businelle of riches or strength, it chiefly concerneth the Will, which if it be truly good, doth parallell both riches, and strength, and all things. As the very same sometimes is an eloquent man, which holds his peace, the very same a strong man which hath his hands bound or kept downe, the very same a good Mariner, which is on dry land: so he is both liberal, and painefull, and obsequious, which desireth onely, and hath no other witnesse then himselfe, of this his desire. The Kingly Psalmist: *Thy vows*, *saith he*, *are in me O God*, I will render praises unto thee. Although, O God, I find nothing

*in me sunt
Deus vota
tua. Ieron.*

cut-

outwardly, which I can lay upon thine Altar, yet I find somewhat in my selfe, to offer unto thee: there are things laid up in my memory, in my understanding, but especially in my will, which being presented unto thee, are never but accepted. Christ most exactly confirming all this: *Whosoever*, *saith he*, *shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple*, verily I say unto you, *he shall in no wise loose his reward.* (*Math. 10. 42.*) I know, it is not in all mens power to give entertainement, and supply the wants of nature, therefore that which every poore man is able, let him give a draught of cold water to the thirsty, *he shall not loose his reward*. No man therefore may utterly excuse himselfe by poverty, from succouring those that belong to Christ, seeing such a noble recompence is promised even for those benefits, which are of no value, *hee shall not loose his reward.* And that no body might complaine of the charge

charge of wood in providing warme water to wash their feet, let him give cold onely, neverthelesse for such a slender and easie kindnesse, even for such a small matter, *he shall in no wise loose his reward.* For in this kind of courtesie not the rich liberality, but the godly will, and right intention is regarded. God esteemeth workes more out of the desire and endeavour, then by the greatnesse of the thing, rather by the affection of the giver, then the price of the gift. Hereupon even the very least and vilest thing given for Christs honour, *shall not lose its reward.* That wee should take paines to no purpose in these meaner things, is the thought of our pusillanimity, not understanding how greatly God respecteth even the very meanest good turne, yet bestowed with good intention. For this cause *Augustine* : God, saith he, crowne-*th the good will, when he findeth no power to performe.* Aug. in Psal. 105. Bernard of the same mind sayed : God undoubtedly im-

puteth

puteth to good will, what was wanting to ability. What more plaine, then that our desire of a thing should bee accounted for the deed, where the deed is excluded by necessity? Bern. Epist. 77. Whosoever will, may become a Martyr by intention. It is a generous thing indeed, to expresse himselfe thus in mind to God : How glad, my God, would I be, did thy cause require it, to drinke a purple cup of my blood to thee : I am ready to lye downe my head, and my whole life for thy sake. Assuredly such a one as this, which is not unprovided of will, but occasion to dye, *shall not lose his reward,* and that a most ample reward. Many times but to attempt worthy things in with, is enough. But there are slothfull people, which carry continuall winter in their breaths : if any among these be troubled with a little cough, or feeble their head ake, or if the wind blow any thing sharpe, they use to take up such godly speeches as these : We are not fit to be at Church to day, therefore we will carry

*See this in magnificetio-
ni Jesu etc.*

carry at home, God is so good he will reward our pious desires for the deed it selfe. When ability is wanting, the will is sufficient. After the same manner of speaking both the covetousnesse and sluggishnes of many cheareth it selfe up. When the poore are to be releevd, we are not able, say they, therefore it will be enough to have a mind to relieve them. When fasting ought to be kept: infirmity hindereth, wee cannot endure hunger; therefore fasting dayes can challenge no power over us. When the difficulty of an hard matter is generously to be broken through: *Behold*, say they, *who is able to doe this?* therefore let the will serve instead of the worke. O idle hearts not loone for Heaven! O the frozen condition of a soule dead in sin! What leave have yee to exercise your sloth in this manner, and to be absent when you list from the service of God, and to omit all other things at your pleasure? these words are no defence at all for your sluggishnesse. It is one

Of no Heavenly race
Frozen winter of a dying mind

point, my friends, to assay a thing hardly and difficultly; another not to assay at all. If we deny our ability in all things, which we can doe very hardly, what worthy or excellent matter I pray will there be, which wee should confesse our selves able to performe? This saying therefore, *(When there wanteth ability, will serve the turne)* doeth not one whit favour your cause: yee might be able, so yee were willing. If whatsoever is not easily effected, might be freely omitted, what famous or worthy thing I pray would ever be brought to perfection? All these things have every one their difficulties, which hee that avoydeth, loseth his reward. The *Pelican* a bird filleth her selfe with shell-fish lying on the shore, and after casteth them up againe, being concocted with the heat of her stomacke, and chooseth out of these such as are fit to be eaten. Thus, O drowlie Christians, if you would but swallow some labour and difficulty,

Cum deest facultas, supplet voluntas

Seeks to avoyd

point

*Qui nucleum
vult esse, nu-
cem confren-
gat oportet.*

culty, you shall find your selves by experience able to doe very hard things. He which will eat the Kernel, must first breake the shell. He delayeth not to fight, which loveth victory: he feareth not blowes, nor refuseth the combat, which desireth the Bayes. But that which men deny themselves able to doe, let them be ready at least seriously to wish. But wee must proceed.

5. *Consequence. More especially of Rash Iudgement.*

It is very great rashnesse, to judge or condemne any man of wickednes, not apparent, where as the intention whereby we are all acquitted or condemned, is knowne to God onely. *Moses* an Abbat in times past was called to give Sentence upon a Brother that had offended. Hee came therefore, but withall brought a Bag full of Sand upon his shoulders. Being demanded what he meant by that sight? *They are my sins*, saith he, *which I can nei-*
ther

ther sufficiently know, and am scarce able to beare; how then shall I judge of anothers? It is an extreame Determine audacious part indeed, and a vice most hatefull of all to God, to goe about to search into the secrets of the heart, and to dragge the very thoughts of others to the Barre, and passe Sentence against them. *Who art thou, that iudgest another mans Servant? he standeth or falleth to his owne Master.* *Rom. 14. 4.* His Master searcheth out his heart. If he be approved of his owne Master, why dost thou thrust thy selfe into the businesse? For which very thing thou art inexcusable, *O Rom. 2. 1.* man, whosoever thou art that iudgest another, for wherein thou iudgest another thou condemnest thy selfe. How many Actions in all ages have seemed very unjust, which neverthelesse for the intentions sake, have bin not onely no waies evill, but also most worthy of commendation. *Am- brose* a very uncorrupt man went into a common Stewes, but because he might avoid Ecclesiasti-
call

call dignities. *Abraham* the Hermit, changed his habite like an Apostate, but that he might disswade his Neece from her lewd courses. *Pynuphius* the Anchorite tooke up his Inne with *Thais* the famous Harlot of *Alexandria*, but that hee might convert her from the Service of *Venus*. *Who is there amongst us all, which if he had seene any of them taking his way to these notorious corners, but conjecturing very ill, had presently leapt out like a Iudge with these words: Looke upon the unchast varler, which goeth for lascivious delight to a Brothel-house. It had bin very ready with us to Iudge in this manner, but had not this bin a most unjust Iudgement? Therefore whatsoever men doe, Intention Iudgeth them all. That which Bernard said truly: The purpose of intention discerneth betwixt good deserts and bad.*

It is as cleare as can bee in Divine Scripture. Iacob the Sonne of Isaac, that most worthy Grandchild to Abraham, deceived his Father by his Mothers policy, beguiled

beguiled his Brother of very great hopes, and yet obtained a most gracious blessing of his Father. For Iacob was howsoever of a very good intention, as he that had also this worthy commendation given him: And Iacob was a simple man. Gen. 25. 29. Phinees run two men at once through with a Iavelin, nor yet was he tortured or adjudged to the Gibbet. His adventurous fact did wonderfully please God: Then stood up Phinees, and executed Iudgement, and so the plague was stayed, and that was counted unto him for righteousness. psal. 106. 30. Cain slew Abel, David Goliath, and Uriah, Iobab Abner, and Amasa, Great Herod the Ascalonite the Infants at Bethleem, Herod Antipas Iohn Baptist, Herod Agrippa Iames, Peter Ananias and Sapphira: very murders, and committed either by hand or command, but their intentions and causes were of a farre different condition. In like manner one Apostle and foure Kings uttered that voyce of sorrowfull men, I have sinned.

T Pharaoh

Plaine

Pecasse

Started up

Pharaoh said this, and *David* said it, this said *Saul* in like manner, King *Manasses* also, and *Judas Iscariot* said the very same, but alas with how not like success: for as their intentions were altogether unlike, so most different likewise the effects. That holds out hitherto most true: *Whatsoever men doe, Intention is Iudge of all.* And what a company of actions might seeme most praiseworthy, if a wicked intention did not vilifie them. *Cataline*, that notorious disgrace to a *Romane* name, might have bin taken for an Apostle by his worke, not by his intention. He carried himselfe most patient of heat, cold, hunger, thirst. *These things*, saith *Augustine*, *hee underwent, that hee might accomplish most inhumane desires: The Apostles, that they might suppress, and compell them to bow to reason.* (*Aug. l. 2. de Mor. Manich.*) The *Herodian* Linage expressed a most remarkable example of this thing. *Herod the Ascalonite: That I*, saith he, *may come and worship him also.* He would

would have come surely, but brought home a bloody Dagger. *Herod Antipas* that particide of the Baptist, was glad indeed to see Christ, whom *Pilate* had sent unto him, but not as *Zachew*. Curiosity begot this gladnesse in him, he hoped to see a Miracle. *Herod Agrippa* the murderer of *Iames*, played the Preacher, for *He made a Sermon to them.* *Act. Oration 12. 23.* But not to instruct the people, but that hee might shew himselfe in his Royall Apparrell for a mirrour, therefore hee was smitten to death by an Angell in Chaire the very Pulpit.

*Intention is the Iudge to try,
What all men doe indifferently.*

Since God therefore regardeth not so much the deed, as the intent of the doer, and the intention cannot be discryed but onely by God, it is too too bold and intollerable rashnes, to Iudge any mans Actions although they seeme very evill. For to doe in this manner, is as much as to say: I see this mans thoughts, I behold

T 2 that

412 *Of a Right*

Outside
Inside

Argue
Reason

that mans intention, I am Christ, I try out the reines and hearts, I am God. Such Iudges as these complaine out of hell: We fooles accounted their lives madnes, and their end to be without honour: how are they reckoned among the Children of God, and their lot is among the Saints. (*Wisd.* 5. 4, 5.) Wee looked upon the outward parts, and by these wee judged of the inward, from thence sprang out so rash, and so foolish error. *Iob* in those his most grievous miseries, uttering wonderfull things, one while he desired to dispute with God, another while to have his sins weighed and examined in the Balance; now he said that he knew he had committed no wickednesse, his friends tooke such kind of words in an ill sence, and judged no otherwise, then that he was most worthily punished of God as an hainous offender, when in the meane time he was most deare to God. O rash and wicked Iudges! And such as these, that they may be knowne very well, being

Lib.2 Intention. 413

being blind in their owne matters, are most full of eyes in other mens; like a Monster. They see not their owne faults at home and neare hand, other mens they search out a great way off, even to the bones and marrow. Moreover, they behold things in another which are not at all: they dart eyes out of suspicion onely into the faults of others, in whose praises they are without eyes. If there be any darknes they see it, and discover night very often in another mans sky, wherein the light shinneth clearly, they behold that in their owne obscurest night there is day. Thus they find day in night, in night day; by a prodigious error on all parts. The smallest faults in others, are exceeding great with them, their owne faults they account vertues. Whereby it cometh to passe, that they slide into most grievous errors, and no marvaile, they have eyes no way single, but heavy with envy and hate in other folkes matters, with selfe-love in their owne. O the

T 3

judge-

414 Of a Right

judgement not of *Areopagites*,
but the blindest that can be.

Hor. l. 1.
Sat. 3.

*Cur in amicorum vitijs tam cer-
nis acutum,
Cum tua pervideas aculis male
lippus inunctu ?*

*Thy friends defaults why see'st
thou so acute,
And bleare-ey'd art, when thine
owne come in suite ?*

Thou hast mistaken, and wilt
mistake herein a thousand times.
Whatsoever men doe, intention
judgeth them all.

In this manner the unruly hu-
mour of judging doth shamefully
infatuare the whole World :
Chrysostome said truly : Thou
shalt hardly find any man free from
this error. All men though they
mount not the Chaire of estate,
though they have no executioners,
no racks, and fetters at their com-
mand, neverthelesse these very peo-
ple also doe judge them, whom they
conceive to be offenders, in their
common talke, in their ordinary
meetings, in delivering their con-
science.

giving their
verdict

Lib.2 Intention. 415

science. *Chry. Hom. 5. in c. 2. ad
Rom. ante med.* And *Augustine* :
The greatest part, saith hee, of
mankind, is proved to be ready and
forward to reprehend with indis-
creet judgement, when in the meane
time they will not be so judged of
others, as they will judge others
themselves. *Aug. de temp. Serm.
201.* Right so it is; we lash one
another continually with rash
judgements. Nor give Sentence
onely against those things which
carry a shew of evil, but are un-
just Iudges likewise against those,
which not onely admit, but also
require a favourable interpretati-
on. As much as old *Rome* was
deceived in her opinion of *Fabius
Maximus*, so much and no lesse
in *Minutius*. In him she grievously
mistooke Rashnes for Fortitude,
and Prudence for Cowardise in
the other. But one hoare proved,
that it is the condition of the
multitude, to have no discretion,
and to judge rashly, insomuch
that they looke for the issue,
when there is need of advice. But
I omit profane testimonies, see-
ing

Common
peoples
condition

416 *Ofa Right*

Num. 12. 1. ing we are bound with Sacred. When *Moses* had taken an *Ethiopian* to his Wife, presently his Sister construing this marriage ill, fastned a taunting censure upon her Brother. Neither could the holy King *David* escape his Wives most reviling Iudgement. If any one ignorant of the fashion of the Country, or lasciviously bent, had scene *Jacob* at the Well saluting *Rachel* with a kisse, without doubt hee would have drawne suspicion from thence of no chaste intent, or Iudged *Jacob* to be like himselfe, given to fond desires. Who that had beheld *Judeth* going so curiously attired into the *Assyrian* Captaines Tent, would not withall have surmised very ill of her? Far otherwise *Ioseph*, that most continent Husband of the most blessed Virgin. The Mother of our Lord, a maid for ever, was great with Child. *Ioseph*, because hee knew his Wife to be more like an Angell then a woman, could not bee drawn to that opinion, as to believe that any thing was committed

Appeared

Lib. 2 *Intention.* 417

ted by her contrary to the law of Marriage So he freely referred all the matter to the judgement of God. And although hee had a most strong argument before his eyes to move suspicion, yet hee could by no meanes endure to be Iudge of this secret. And indeed Christ himselfe, being ready to dye, when he could not deny the most villanous fact of them that crucified him, excused their malice, and the abhominable state of their wickednes, he called in a mild rearme Ignorance. Thus all that are Christians indeed, when the fact they can not, excuse the intention, and when the intention seemeth not excusable, yet they take not upon them the authority of Iudging, but transfer it all to Christ the Iudge of all men. These know without doubt, how truly that religious Author said: *A man useth frivolous paines, many times mistaketh, and easily transgresseth in censuring others.* Kemp. Lib. 1. de imit. c. 14. n. 1.

Anastasi the Sinaite relateth,

T 5

how

how there was one in a Monastery, religious to see by his habit, but not commendable at all for his manners, as hee which had spent most of his life in ease and slothfulness. He came to the last point, and now being nigh unto death, nevertheless, shewed no signe of feare or terrour. This amazed the standers by, which feared ill of the man, least hee should make no good conclusion of his life, which he never began to amend, One of the Company therefore heartier then the rest: *My Brother*, saith he, *wee know very well, in how great idlenesse thou hast led thy life hitherto, and for that wee marvaile, how thou comest to have this dangerous security: this time requireth groanes and teares, not this unseasonable mirth.* Hereunto the dying party: *So it is, Fathers, nor doe I deny*, saith he, *I have passed my daies in shameful negligence, neither can I speake now of any vertues. But, this very houre the Angels brought mee a Bill of all mine offences, and with- out demanded of mee, whether I*
would

would acknowledge them to bee mine? To whom I: *I acknowledge them, plainely, and am sorry. yet there is one thing which promisseth the Iudge more favourable unto me. Since the time I put on a Monasticall life, unlesse my memory faile me, I never Iudged any man, nor called any injury to remembrance. I request therefore, Let these words of the Lord protect me that am guilty, saying: Iudge not, and yee shall not bee Iudged: forgive, and ye shall be forgiven. These as soone as the Angels had heard they tore in pieces the handwriting of my sins. Hereupon now I being ioyfull, and replenished with good hope, am ready to depart into another world. No sooner had the dying man uttered these things with a failing voyce, but hee yeelded up the last breath of life most pleasingly. And that thou maist not question my credit in this matter, Reader, behold I give it thee under authentique hands *St. Anastasius in oratione de sacra synaxi. Baronius Tom. 8. and 599. n. 14. Of so great conse-**

Would re-
member

420 *Of a Right*

In his own person, consequence it is, O Christians, of so great consequence it is, to Will, and fulfill but this one thing onely, *To Iudge no body*. He can doe very much with Christ the Iudge, whosoever cannot Iudge within himselfe. Therefore *Iudge not, and yee shall not bee Iudged. Luk. 6. 37.* whosoever is in doubt to offend, let him bee afraid to Iudge.

But who is it that hath a desire to avoyd these errours? *Hannah* prayed in times past, and mingled her ardent prayers with a flood of teares. *Eli* the Priest saw her, and observed her mouth while she prayed, and supposing her to be taken with drink: *How long, saith hee, wilt thou be drunken? put away thy Wine from thee. (1 Sam. 1. 10. and fol)* This suspicious old man stricke the excellent good woman with most unjust Iudgement, who *when she was in bitterness of soule, prayed unto the Lord, and wept sore. Now Hannah spake in her heart, onely her lips moved, but her voice was not heard.* The Priest noting

Lib. 2. Intention. 421

noting this carriage of her while she prayed, judged by the motion of her lips that she was drunken, and muttered idle words. A Iudgement as false as rash; and no lesse such, then that which followeth. *David* the King of *Israel*, sent to the Prince of the *Ammonites*, those that in his name should condole the losse of his Father lately deceased. He beleevd that they were sent unto him, not for kindnes sake, but to spy out all his wealth. Being drawne to this opinion, hee shaved off the messengers beards, contrary to the Law of Nations, and shamefully cut off their garments in the middle. A mighty oversight, and that which hee Rashnes carried not away unrevenge. For indeed he bereaved the Messengers of their beards, but himselfe of his Kingdome. Goe now and interpret the purpose of a good mind ill. *Daintily Gilbertus: Both a naughty intention saith he; and a perverse construction, are both an abuse, both full of Gall, both false, having no agreement with*

422 Of a Right

*Nec falli
volunt, nec
fallere norunt*

Could

Sometimes

with a Dove-like nature. They are Doves eyes, which will neither be deceived, nor know how to deceive. *Gilb. Serm. 40. in Cant. fin.* But Christ himself the most excellent patterne by farre of all our Actions, alas, how often and what unjust Judgements did he undergoe? The *Pharisees* those most carping Criticks, most impudent Censours, and most wicked Judges did continually stand upon their watch, to see if they might lay hold upon any thing in the words and deeds of the Lord, which they might teare in peeces with an envious tooth. Our Saviour anon invited himselfe to Feasts without bidding: By and by the *Pharisees* cryed with a loud voyce: *Behold a prophet, a Wine-bibber, a gluttonous man, a swell feast.* When the Lord held that most noble Discourse concerning the Shepherd and the Sheep, many of his Auditors did not feare to say: *Hee hath a Devil, and is mad, why heare ye him?* *106. 10. 20.* If Christ had healed any body on the Sabbath day,

Lib. 2. Intention. 423

day, presently againe did the *Pharisees* burst out of their Watch Tower, and, Loe they cryed, *this man breaketh the Sabbath by plaine impudency.* Finally whatsoever Iesus had done or poken, the *Pharisaicall* Tribe did instantly fasten a most malevolent interpretation upon it. Nor were more favourable judgements pronounced against the Disciples of the Lord, when being constrained by hunger they pulled the eares of Corne, when they washed not their hands superstitiously, when they fasted not in that manner as others did, presently they were marked with a rigid censure. When in conclusion they were inspired with the Holy Ghost, and declamed most eloquently and constantly likewise of the resurrection of Christ, there were some which cavilling against this eloquence said like wicked Criticks: *Why wonder ye, fluent Cups can doe this: good men they have tippied too much, and are full of new wine, this makes them speake so bravely.*

There

Ordering
manners

There is no body which can escape the benches of these rash Judges. If any goe in a little finer apparrell then ordinary, presently we hale him to Arraignement, and enquire after our manner, how cometh this fellow by so much mony, that he can tricke up himselfe thus after the best fashion? It is credible that one Purse maintaineth him and his Master, and that which hee cheates his Master of, is laid out upon clothes. If any one be contented with a meaner habit, and bestoweth all his care in reforming his life, presently wee are upon him, and *O covetous man, say we, how doth he spare his mony, and liketh base apparrell and out of fashion best!* If any one frequent the Sacrament of the Communion, and other holy duties; presently censures and calumnies follow him, and hee wants not those that say: *Looke where disguised sanctity goes, he is no lesse wicked then others, but he faigneth himselfe the man which he is not.* If any one macerate himselfe with

with much abstinence, presently he is hift, and pointed at; *Behold an abstemious Pharisee, he is ready to starve himselfe, that hee may bee praised.* If any one by reason of his weakenesse, and want of health, cannot observe a solemne Fast; presently againe hard speeches, and the blacke marke of *Nigrom* condemnation passeth upon him: *these.*

Behold a Gluttonous man, and borne for his belly, which for one dayes refraining feareth death: If any one addicted to privacy and quietnesse, withdraweth himselfe from the affaires of the World, suddenly there starteth up, not one alone, to stone him with these speeches: *This man desireth ease and good dayes, labour beginneth to be out of fashion with him, or desperation hath thrust him upon this course.* If any one detesting ill company, endeavoureth to observe an holier manner of life, here diverse and inconsiderate clamours arise, those call him *Flatterer*, these *Hypocrite*, the other *close Companion*. No body is safe from these flying Dag-
gers, A man by himselfe

gers, wherewith the name of many is shamefully stabbed. If any goe along over-whelmed with his thoughts, and uncovereth not his head to a greater man then himselfe, forth-with the Iudge starts up, and *Loe* cryes he out; *the pride of man, what mighty state he takes upon him!* If any one saluteth not his acquaintance by the way, or carrieth himselfe somewhat strange, accusation and Iudgement is at next word: Behold, they are in an uprore, how this fellow cannot choose but shew his hate and envious mind, see how hee scornes to know his poore friends. *Augustine* truly: *The ordinary course of seeing, is all the aime that a carnall man hath of Iudging.* Ah how rashly oftentimes, are men in religious degrees both Iudged and condemned, as well of pride as covetousnesse, and other vices? The more bold and nimble any one is with his mouth, so much the more severe and inexorable Iudge he is in pronouncing definitive Sentence against them; he

admits

admits of no defence, heareth no reasons, beleeveth no body but himselfe, and such as are like him. Truly, and we are a company too apt to judge the worst. Hence come those chundring wordes of Iudges: a Rope for this proud Prelate; to the Dogs with that greedy Parson; to hell with that wicked Priest; or the like. O mortals, how much punishment hangs over your heads for these Iudgements? Impudent whoredome, and rash censuring draw the whole world almost to destruction: there men are mad withincontinency and lust, here they use tyrannous state in Iudging others faults. So subtil is the Devil, that whom like holier people he cannot entice to the filthy pleasure of Beasts, these he easily ensnareth with the custome of rash judgement. There is none absolutely which knowes how to spare others in this point. What a company are to be found which in all places carry Table Bookes about with them, like censours of all men, and when they chance

Et nos in voluminem credula turba sumus.

chance to see or heare any thing that dislikes them, presently they give it the grace of their Table booke.

But thou wilt say, if a very credible person declare any thing, if I see a thing with mine owne eyes, if I heare a thing with these very eares of mine, nevertheless may I not presume to passe sentence? Thou maist not presume my friend, for so also thou maist be deceived, and numbers before thee have beene deceived by the selfe same meanes. One of a religious society came to the Priest their Governour, and desired that he would give him leave to depart out of the Covent, for hee would have no longer conversation with that Brother, which bore such an ill report. To whom the Governour: *Be not so hasty,* saith he, *to beleve the harme which thou hast heard* He on the contrary, that he had taken it upon relation of a very faithfull man, and therefore pressed his departure: Hereunto the Governour excellently: *If he were a man of credit,* saith

saith he, *he had never told thee so. Aptly noting the wickednesse of whisperers, and backbiters. But although thou shalt beare and see a thing thy selfe, yet thou, unlesse it be thy duty, maist not be ludge over what thou hearest and seest. Thou wilt say, if thou be wise: I know that this is done, but with what mind, with what intention, upon what motions, for what causes it is done, I know not. But imagine (which cannot be effected) that all things were manifestly knowne unto thee, thou nevertheles refrain thy judgement, and as Dorotheus admonisheth. Serm. 6. say with thy selfe, Woe is me, whereas he hath offended to day, it may bee I shall to morrow. I seeme in my conceit to stand, and the next day perhaps shall fall, and happily he hath already repented him of his fact, which I cannot absolutely promise my selfe to doe. Bernard: Although, saith he, thou find out a thing to be done otherwise then it ought, neither so judge thy Neighbour, but excuse him rather. Excuse the intention, if thou canst not the deed:*

deed : Suppose ignorance, suppose over-sight, suppose mishap. But if the certainty of the matter disclaime all reasonable pretence, yet notwithstanding meditate thou with thy selfe, and say privately: The temptation was too strong. What passe had I bin brought to, if it had likewise obtained power over me. Bern. Sermon. 40. in Cant. fine. The Christian Law not only commandeth; doe thou not steale, doe not commit adultery, but also doe not judge. Let not him that eateth, despise him that eateth not : and let not him that eateth not judge him that eateth. Rom. 14. 3. Wonderfull, thrice wonderfull it is! we poore wretches are not able to reach to the abstrusest corners of our owne hearts, and yet wee boldly assay to breake through walls, and search out other mens secrets; we are of a dull and dead sight in our owne matters, and our eyes faile us even at hand (For who can understand his errors? Psal. 19. 13.) And yet we take upon us to see into the closest of other

mens

mens breasts a great way off, and give Iudgement of them. Here I breake forth with Chrysostome : O man, looke diligently upon thine owne life, descend into thine owne conscience. Why dost thou see a mote in thy Brothers eye, but perceivest not a beame in thine owne eye? Or how sayest thou to thy Brother, let me pull out the mote out of thine eye; and behold a huge beame, an horrible beame is in thine owne eye : Thou Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to pull out the mote which is in thy Brothers eye. Matth. 7. 3. and Luk. 6. 41. Thou that wast so quicke-sighted, saith hee, in anothers matters, as to marke even the smallest faults, how comes it to passe thou wast so negligent in thine owne, as to passe by even great faults. No otherwise then if one that lyeth sicke of a grievous Dropisie, or any other incurable disease, should altogether neglect this, and blame him which regardeth not a little swelling in any part of his body. If then it be evill,

not

not to discern ones owne sins, it is surely double or treble hurt to judge others, and carry a beame in his owne eye without trouble. Chry. Tom. 5. orat. de provid. et Tom. 2. in 7. Math. Hom. 24. post init.)

But thus we are wont, this is our fashion : to over-slip our owne faults negligently, and to insult unadvisedly upon other mens. What dost thou, O rash Iudge? seeing thou canst safely trust neither thine owne eares, nor yet thine eyes ; nay if an Angell from Heaven declare unto thee what another hath done, neither so indeed canst thou alwaies give sentence against another, forasmuch as an Angell himselfe cannot fully discover the secrets of another mans heart. It is GOD onely, *The Lord that searcheth the heart, and tryeth the reins.* Jerem. 17. 10. To him onely are the intentions of all men clearly knowne. Whereas now it dependeth upon the intention how guilty or harmelesse every man is; what strange temerity is this we use, to remove GOD from his

Tribunall,

Tribunall, nay thrust him out, and place our selves therein with incredible presumption : What strange temerity I say, is this, and how worthy of revengefull flames, to usurpe Gods peculiar right, and pronounce Sentence against any body at our pleasure. Hence is that vehement admonition of the Apostle *James, Hee which speaketh evill of his Brother, and judgeth his Brother, speaketh evill of the Law, and judgeth the Law. But who art thou that judgest another ?* Iam. 4. 11. 12.

And indeed this is as Barbarous and cruell an offence, as common and usuall. The whole world is troubled with this deadly but sweet disease. It is pleasing and delightfull unto all for the most part, to bee upon whose backe they list with a lawlesse censure. Thus there appeareth scarce any vice more ordinary in this life, no grosser darkenesse over-whelmeth the mind of man in any course, greater ignorance no way. For we affirme doubtfull things for certaine, or if they be

Judgment
Seat

Sicke of

Innocent

V

cer-

Contrary to
all goodnes

certaine, yet certainly they be-
long not to us; or if they doe be-
long, we judge unknowne things
for apparant; or againe if they
be apparant, yet with what mind
they are done, we know not, ne-
verthelesse we prosecute them as
if they were done quite amisse.
And many times we grow to that
presumption, that with most un-
just rashnes for one Traytour
Judas, we condemne all the A-
postles, and the whole Colledge
of Christ; for some naughty Pre-
lates, all Arch-bishops and Bi-
shops; for some exorbitant Schol-
lers, all scholasticall Societies;
for some Priests that carry them-
selves ill, all Clergy men and
Ministers; for some jarring Cou-
ples, all married people; for
some loose Virgins and Wid-
dowes, all single life; for some
dishonest Merchants all dealing
in wares; for some base Citizens
and Trades-men, a whole City;
for a few Senators or Consuls
that are not good, a whole Se-
nate; for some discommendable
Princes, Kings, Emperours, all
degrees

Unworthy

degrees of state. Alas we are too
presumptuous in this case, and
more rash then can bee spoken,
which make it nothing to pre-
vent the everlasting Iudge with
our Iudgement. Christ will come
to Iudge the world: whosoever
commeth before him, is not
Christ, but Antichrist. Magi-
strates are Gods Interpreters, and
they, as divine Oracles, may not
pronounce of any man, but what
they know by sure authority
from God. If they doe other-
wise, and follow their affections,
they also shall incurre most severe
Iudgement. Men, as men, are
forbidden to Iudge.

Rash above
measure

Gather

Fancies

God ordained in the old Law,
that the Priest should not give
Iudgement of the Leprosie, before
the Seventh day. It required so
great deliberation to find out a
disease, which yet was beheld
with the eyes. How then will
God in his goodnes permit, that
one man should Iudge anothers
intention, which is manifest to
no eye but Gods. The men of
Beethsheem used no violence to

Was a mat-
ter of so
great respice
to resolve
upon

V 2

the

the Arke of the Covenant, but lookt a little too curiously into it. And yet they were grievously punished for this their curiousnesse, which might have seemed of no regard, if not pious. *For there fell of the people fifty thousand, and threescore and ten men at one slaughter.* 1 Sam. 6. 19. How much more close, I pray is mans heart, then that woddren Arke and yet thou, whosoever thou art, dost rashly dare to open that chest of God not onely with a curious eye, but also wicked Iudgement: and to set it abroad likewise to be gazed upon and derided by others. *Chrysostome* here as freely every way as fully. If no other sin, saith he, were committed by us, there were cause over and enough that we should bee cast into Hell for this onely. Forasmuch as wee sit severe and most bitter Iudges in other mens faults, but see not the beames which stick in our owne eyes. Who search even the least matters that concerne us not so the quicke, and spend the whole time of our life to Iudge others: from

from which vice you can hardly find any Secular, or Spirituall man free. Tea, and although so sharpe a threatening counter-check it, for the Word of God defineth: With what Iudgement yee Iudge, yee shall be Iudged also your selves. Seeing therefore so great a punishment is appointed for this will, and in the meane time no pleasure or delight can be gotten thereby, as it useth in other sins, neverthelesse all have run themselves heedlesly and headlong under the yoke of this vice, as if they studied and strove a purpose, who should come first of all to this mischief. *Chrys.* Tom 5. l. 1. de corrupt corda circa med.

Made a
much a-
mong them
relate

Therefore as Seneca very excellently adviseth, Suspition and conjecture must be removed out of the mind, as most deceivable enticements. Hee saluted me somewhat unkindly, he suddenly broke off the discourse, hee invited mee not to supper, his countenance seemed a little coy. Suspition will never want matter to cavill at. There is need of simplicity, and

438. Of a Right

a favourable construction of things. Let us beleeve nothing, but what shall be manifest and clearely obvious to the eyes: and as often as our suspicion shall appeare vaine, let us chide this our credulity. For this reproofe will bring us to a course, not to beleeve easily. I adle, and not to ludge rashly. Moreover they that conceive ill of all men, and take whatsoever thou dost in the worst sense, are not unlike a cooping glasse used by Physitians, which is made onely for that end, to draw out corrupt blood. Thus these rash Iudges passe by all that is good, but if there be any thing worthy of blame, among the vertues of others, if there be any thing amisse which is not known they bring it, as they suppose, to light, they shamefully confound all vices and vertues in each others tearmes. A man of a lowly carriage, they call Sorte or dissembler; the simple honest, foole; the sober, too austere; the abstinent, dotish; one that is earnest against offenders, they tearme cruell; one that is given to dis-

Sen. l. 1. de ira. c. 24.

creet

Lib.2 Intention. 439

creet quietnes, sluggard; the provident, they name loyterer and coward; the saving, they brand with the marke of covetousnes; the stout and magnanimous, is with them contentious; the silent is accounted for illiterate; the modest is defamed with the name of Mopas: But on the contrary they honour a flatterer for a friend, and iaterpret flattery, friendship; rashnes by them is set forth in the title of fortitude; madnesse is commended under a colour of mirth; the fearefull is taken for wary; the prodigall, for liberall; the base and churlish for saving and frugall; the covetous beareth the name of industrious; the splenetick and furious, are made companions with the valorous; the ambitious and insolent, are reckoned among the generous; the fraudulent obtaine the grace of prudent, the proud of constant; the talkative and wanton of affable; the most unprofitable slow-backs, are translated like Gods amongst the lovers of peace. All things are

7 4

turned

*Familiar
Droanes*

turned upside downe by such rash judgements as these, whereby we offer God great injury, for wee rudely arrogate that to our selves, which belongeth onely to the Tribunall of God. And even as it turneth to the notable mischief of the Common wealth, if every one take upon him the authority of a Iudge, to decide controversies, which arise among people at his owne pleasure. So it is extreame rashnes of any man, to usurpe, as he listeth, the office of Christ the Iudge, which hee hath nothing to doe with, to whom alone it thoroughly appeareth, with what mind all things are done. *There is one Law giver and Iudge, who is able to save and to destroy. But who art thou that Iudgest another?* Thou hast a dead corpse at home, upon which thou mayest bestow thy teares, and yet thou goest to anothers house, to bewaile the dead there. O Wretch. *Goe, then, and learne to spend thy nights, at home.* First bewaile thine owne dead. The deepe night of ignorance overwhelmeth

Et nunc, et noctes, discemere Domini.
v. Elegi.

whelmeth thee in discerning thine owne matters, and dost thou promise thy selfe day in other mens? And what impudency is this which yee use, O Christians *Do yee take the person of God for a shadow, and doe yee contend for God?* *Iob. 13. 8.* And what more dishonest rashnes can there bee, then to Iudge those hidden things, such as the intention is, which can never be fully knowne to any man besides the Author? *For what man knoweth the things of a man, save the spirit of man which is in him?* *1 Cor. 2. 11.* Nay many things escape even the spirit of man it selfe, which none but the spirit of God perceiveth, whereunto all the secrets of the hearts are manifest. *Man looketh on the outward appearance, but God looketh on the heart.* *1 King. 16. 7.* One very fitly reclaimeth his companions eyes, which were sent too boldly into another mans mind. As he was travelling, he met a man by the way with a pittifull countenance, and almost naked. The holy man deeply

Franciscus Assisius Sec. 1. c. 11.

V s highed

442 Of a Right

sighed at this spectacle, and was sorry that he had not a bountifull almes to bestow. But his companion : *Father*, saith hee, *why art thou so much grieved ? doth this man want cloaths, but perhaps hee is full of ill desires.* The other hereunto with an earnest looke : *Is it so Brother*, saith he, *that thou iudgest in this manner of others ? Give him thine owne Garment presently, and withall goe, and humbly kneele downe before him, and aske pardon for thy words. So thou shalt learne hereafter not to give such rash Iudgement.* Excellently done : *The Lord looketh upon the heart, not man.*

Since mans eye therefore cannot possibly reach to these deeper things, hee which judgeth rashly, inflicteth punishment upon men, not like man, but G O D. Whereof *Iob* complaining, *Wherefore*, saith he, *doe yee persecute me as God ?* *Iob*. 19. 22. Nay this punishment is not godly, but altogether devillish. For the Devell running upon *Iob* with an hasty censure. *Doth Iob*, saith he,

Lib.2 Intention. 443

fear God for nought ? *Iob*. 1. 9. Behold, an unknowne suspicion indeed, and false and wicked judgement. For which cause God himselfe (as *Gregory* observeth) whereby he might restrain our unbridled rashnes in judging, would not pronounce sentence against the hainous and beastly crimes of the *Sodomites*, before he had examined all things. Every way to a Tittle, therefore, *I will goe downe*, saith he, *and see, whether they have done altogether according to the cry which is come unto me ; and if not, I will know.* *Genes*. 18. 21. In which forme of speaking God declared, that he calleth not any to account by relation, or light conjectures, but by full appearance of the matter. But we, not Gods, not Angels, nor yet blessed, but most vaine *Saints* men, doe not modestly goe up into this Iudgement Seat, but lay hands impudently and leape into it ; if any one resist, we thrust in by force, and possesse it. Thus we judge peremptorily of unknowne matters, confidently of uncertaine,

Execute
revenge

444 Of a right

taine, plainely of ambiguous, arrogantly of many things that belong not to us, and in conclusion wickedly and unjustly of all. When wee are most favourable, we suspect the least thing that can be. Herein suspicion it self is judgment, but somewhat doubtful, & relying upon slight conjectures. But miserable inconveniences follow such a rash course of suspecting and judging. Whosoever thou art that judgest in this manner, bee assured that a far heavier judgement is ready to bee laid upon thee, not by men onely, but by God, For that thine owne sinnes may be the more diligently examined, saith *Chrysostome*, thou hast made a Law thy selfe first of all, by judging too severely of the things wherein thy Neighbour offended. *Bernard* also is a trusty Counsellour in this case: *Be thou* saith he, *as mild in other mens offences, as in thine owne, nor question any body more precisely then thy selfe: Iudge others so, as thou desirest to be judged. Thine owne Law bindeth thee, the judgement which*

show

Lib. 2. Intention. 445

thou layest upon others, thou shalt beare thy selfe. *Bern.* de interior. domo. c. 45. *With what judgement yee judge yee shall bee judged. Marb. 7. 1.* The *Pharisee* which went together with the *Publican* into the Temple, and contended as it were in prayer, was overcome and condemned, not because he had given thanks to God for his benefits, but because he judged the *Publicane* rashly, taking him to be wicked, whom repentance had before justified. Purged And as this presumptuous judgement did very much harme to the *Pharisee* himselfe, so did it none at all to the *Publican*. Thus many times, saith *Austine*, the rashnesse of judging hurteth no man more, then the Iudge himself. *Aug. l. 2. de Serm. Domini. in mont. c. 6.* One said very fitly: *There are some, that may hold their peace, and not trouble their mouthes, but because they are not quick within, and censure in heart, therefore their tongues run without ceasing, but they benefit no body, and injure themselves very much. Pelagius.*

Abbas pater.

gna.

Come upon thee from

gins. Libell. 10. n. 5 1. And it comes to passe ordinarily, that we fall into the same things our selves, which we condemned before in others, that at least by this meanes we may learne to be ashamed of our folly. So that old *Mecheres* (as *Cassian* reporteth) complaining against himselfe, said: *I have found fault with my Brethren in three things, and have grievously transgressed my selfe in the very same Cass. l. 5. Instit. c. 30.* But this is very common, that he which is such a quick-sighted Iudge in other mens faults, is an Owle and a Mole in his owne. Hee pulleth out the least mote that sticks in anothers eye with great care, but is so far from casting the beame out of his owne, that he doth not so much as see it. This is the manner of rash judgement, to spare no bodie, to lay a censure on every one that comes in the way, to suspect the worst that can be of others, to search out and examine all mens intentions, not to know himselfe at all. Which *Gregory* de-

Lynx-like

deploring, *Fooles*, saith he, doe judge so much the more earnestly of others, as they are possessed with greater ignorance in their owne matters. (*Greg. l. 14. Mor. c. 1.*) Most truly the Son of *Sirach*: *A foolish mans foot*, saith hee, *is soone in his Neighbours house. Eccles. 21. 25.* because he runneth in and searcheth his neighbours houses, and looketh not to his owne. Hereunto it agreeth very well which one spake in times past of the *Athenians*: *Wise men and Learned propose matters, but fooles and ignorant men judge and determine.* The case is all one here: Modest and prudent people doe indeed observe many things, but alwaies they repress and suspend their judgement; the foolish and rash understand few things, and without delay give Sentence upon all. By this evident token, it is very easie to distinguish men and women of sober discretion from fooles. And even as Bees, when the weather is raynie, and stormy cloudes hover in the aire, betake them-

448 *Of a Right*

themselves into their Hives to make honey: so men of a good mind, and no venemous mouth, descend into themselves, they live privately within, and make the honey of good thoughts, and fly not abroad at their perill, when as they see the world all over surrounded with tempestuous cloudes, just as the case requires: for what is involved with thicker cloudes, then the intention of mans heart? Wee heare the words, we see the actions, but the intentions lye hid, nor can any Lynx his eyes ever pierce into the same. Intention is the Iudge to try, whatsoever men doe. To those that are troubled with the Iaundies, and generall over-flowing of the Gall, all things seeme to be of a waxy and yellow colour, for the cure of this disease the hearbe *Salentine* is put under the sole of the foot. There is a Iaundise disease of the mind, which to all that are troubled with this disease, representeth all things not in their owne, but in a false colour. He
that

Lib. 2 Intention. 449

that desireth to be recovered, let him begin the cure at his feet, that is, at his affections. Let him beare a mind towards others not peevish, not obdurate, not disdainfull, not odious, not inhumane, not hostile; but rather gentle, courteous, facile, which may passe over all things with a milder interpretation, which hateth the sin, not the sinner, which saith: *His intention may bee otherwise, and better then his action: but has he done amisse? perhaps he hath already repented of his errour.* This is a very excellent kind of mercy, to shew ones selfe benevolent towards another, not so much by giving many things, as by Iudging nothing. They that drinke the juyce of *Ophiasa*, an herbe growing in *Aethiope*, imagine that they see Serpents, and I know not what terrible monsters. They that have swallowed the juyce of pride, ambition, envy, or hatred, will carpe at, and condemne all that they shall see or heare, they will admire and extoll themselves onely, being so
precious

precious in their owne conceits; that they doubt not to say with the Pharisee: *I am not as other men.* Luk. 18. 19. A very cruell disease in this respect, that for the most part it despiseth all remedies.

And this is it which Saint Paul presseth so strongly, this same is it, from which hee so earnestly dissuaderh us, crying out? *Therefore judge not: judge not before the time, untill the Lord come, who will bring to light the hidden things of darknes, and will make manifest the counsels of the hearts.* 1 Cor. 4. 5

Why doe yee judge too hastily, the matter is still depending, and lyeth in the Iudges hands. Whilst yet every secret counsell of the hearts is lockt up in Gods Exchequer, whereinto no man can enter; the day of hearing is not yet, nor the witnesses yet produced, or the Causes pleaded. But let there be a time of giving Iudgment, yet this is not at your appointment, but Gods, *God will bring to light the hidden things of darknes.* In the meane time therefore, till the

Iudge

Among
Gods Records

Iudge of all things come, forbear your censures. Christ himselfe uttereth the very same, with a most earnest voyce: *Iudge not, and yee shall not be Iudged; condemne not, and yee shall not be condemned: forgive, and yee shall bee forgiven.* Therefore, *Iudge not*, conster not wrong of doubtfull words and actions, neither aggravate small offences, or make a common speech of faults, although they be certaine, or cast reproches upon good deeds, or say peremptorily of a delinquent that he will never be good, for this vice of judging rashly is most ordinary with *Pharisees*, which pardon all things in themselves, nothing in others *Iudge not*, for whosoever is a curious, severe, unjust censour of other men, shall find such censours also of his owne life, as he hath bin of other mens. *Iudge not*, otherwise yee shall undergoe an exact, severe, rigid Iudgement in like manner at GODS hands. *Iudge not*, for God is so full of kindnes, that he is ready to remunerate this very *Negative will of yours*

yours most liberally; this shall be your reward, *Yee shall not bee judged.* At the last day of all, the Iudge of the world will speake courteously to you, not as Malefactors to be cast into Hell, but as friends to be endowed with Heaven. A certaine Monke asked a question of *Ioseph* an Abbot, to this purpose: *I pray, good Father, what shall I doe? I have no almes to bestow; I endure so many troubles very hardly, what course therefore dost thou perswade mee to take?* Hereunto *Ioseph*: *If thou be able, saith he, to doe none of these things, doe this at least, and Iudge no body, he hath done much, who never could performe this.* (*Pelagius e Greco Libell. 10. n. 51.*) But how many are there which will not be able to doe this, although it be very easie: Against whom *Chrysostome* being worthily incensed, upon those words of the Lord, (*Iudge not*) discourseth in this manner: *If therefore not by one, but by all waies, as I may so say, and by all passages we run and make hast to take possession of Hell* fire,

fire, wee are justly condemned of wrong dealing on both sides alike, not onely for those things which doe seeme to require some labour and stay, whereinto we cast our selves headlong, but also for those which are easie, and have no necessity, nor any allurement, or pleasure in them. For wee are convinced by these small and easie things, that we offend through our owne negligence and idlenes, in those things also which seeme to be full of trouble. For tell me what paines is in that, that thou shouldst not judge another, nor examine other mens faults, nor condemne the neighbour? Nay rather in examining and searching out other mens offences there is great labour, and exceeding difficulty, to judge of anothers mind. But who that heareth this, will be brought to beleieve in any time, that whereas we may keepe the commandment without paines, we strive and take paines that we may break it. If we should offend by idlenes and neglect, they might perhaps be some way excused, which were not able to take paines. But where men
take

ake paines to offend, and endeavour, and earnestnes is used, to transgresse the commandement, who is it, that can hope to bee forgiven for this wickednes? For this is to contend against him which made the Statute, and to offer violence to his Lawes. Chryl. Tom. 3. l. de compunct. cordis, circa med. Out of the matter thus debated by Chrysostome, it appeareth how that rashnes of judging is therefore reckoned among the more heinous sort of sins, because it willfully over-throwes a Law which is most easie to be observed. Who soever hath obtained that onely desire of himselfe, *I will not Iudge*, hath fulfilled the Law before hand. But if such a licentious humour of Iudging doe provoke thee, here I pray the same Chrysostome counselling thee excellently in these words: *Wilt thou judge; judge thine owne matters. No man accuseth thee, if thou condemne thy selfe: but hee accuseth if thou judge not; he accuseth, if thou reprove not thy selfe, he accuseth thee of frozen ignorance. Seest thou*

thou any one to be angry, to be in a rage, or to commit any other horrible or unfitting thing? presently also doe thou call to mind what thine owne case likewise is, and by this meanes thou wilt not so much condemne him, and wilt free thy selfe from a number of sins. If we order our lives in this manner, if we carry them thus, if we condemne our owne selves, we shall perhaps not *Lightly* commit many sins, but shall perform many good and excellent matters, if we be mild and sober. Chryl. Hom. 21. fine in Ep. ad Hebr. These things concerning rash judgment, were necessarily to be inserted among the rest. And it is in a manner certaine, that how much the lesse one examineth his own, so much the more earnestly he judgeth other mens intention, but to his owne hurt, which for the most part is so much the greater, as it is lesse felt.



CHAP. VIII.

*What the practise of a Right
Intention is.*

M *Athematicians* doe account the round Figure most perfect of all, the end and beginning whereof are both the same. The worthiest Actions of men are they, which properly have both one beginning and end, that is God, and his honour. He which doeth invest all his actions with such pure and candid sincerity of heart, never but behaves himself in a deserving manner, and it is very easie for such a man as this to gaine more true happines in one day, then another can in a whole yeare. Truly those things that we offer to God (as *Salvian* speaketh) are respected not according to the riches, but the affection. This is it which that Divine said notably: *phil. Bosq. par. 2. Acad. conc. 14. n. 1.* That Christians

All one

Highly de-
serving

Christians obtaine Heaven not by Verbes, but by Adverbes, seeing it is not so much to be regarded, that the action be good, as that it be well done: and indeed to fast onely, or to pray, and give almes, or to execute any other worthy matter, doth not procure Heaven, but to fast rightly, to pray well, to give almes after a godly sort, to doe all things religiously: there is need of a double portion of *Eliahs* Spirit; of two Oxen to carry the Arke, of two young pigeons to make a compleat Sacrifice, that is to say, of a good worke, and a good intention. Furthermore it remaineth to expresse, that which is chiefly to be observed in matters concerning the Soule and salvation, namely that we should not take care so much, by what means we may understand wholesome Precepts and commit them to memory, as which way wee may bring the things wee heare to effect, and learne them in that manner, that those which were words, may become deeds, and that wee may

X

make

434 Of a Right

make actuall prooffe of our learning, (*Sen. Epist. 20. initio*) The Christian Law teacheth to doe, not to say. Now therefore let us dispatch this, and declare how intention is to bee coupled as it ought indeed, with severall actions.

At the happy returne of the Day.

Therefore let us take our beginning at the Morning Spring. Let our first cogitation of all every day have recourse to GOD. Excellently *Laurentius iustinian*: Let the first word, *saieth hee*, the first thought, the first desire sound forth the divine praise, and bequeath it selfe thereunto with a sincere heart. *Laur. iust. l. de discipl. c. 10.* And if we require words, they may be these. O my most loving God, I devote all the actions of this day unto thee, for thy honour and glory, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Wee may adde. O good Iesu, I beseech thee by thy passion, preserve mee this

Lib. 2. Intention. 435

this day from all wicked intention And let the beginning of thy rest be the very same. For we cannot be ignorant without offence, that the Divell is most busie in this first part of the day and night, considering the old Deceiver doth what hee can, that hee may sweetly take up a mans mind betweene sleeping and waking with evill imaginations, and sowe in him the seeds either of envy, or lust, or impatience, which by this meanes will grow up mightily all the day after. This Orcinian Foxe knowes very well, that he hath dispatched halfe his businesse, when hee beginneth so handomely Therefore we must watch as at the entrance of the day, so likewise at the end, for the Divell hath all the night beside at his pleasure, if he make the first part of the night his owne. At these times therefore especially the mind must be armed with chaste cogitations, least the enemy be found to have over come it, before hee was perceived to lay siege to it.

For every houre.

It is a most profitable exercise indeed, and of great moment, to commend ones selfe every houre to God, and his gracious protection, to thinke upon the end of his life, and so to revive a Right Intention. For which end it will be very convenient, every houre with a fervent affection to repeat the Lords Prayer, or some other sweet ejaculation of holy men exemplified in Divine Scripture. For indeed how can God of his abundant goodnes but grant that man a happy end of his life, which hath desired the same diverse yeares every houre? True it is, GOD, who is no mans Debtor, can most justly deny this, if it be his pleasure, although one had requested the same every houre for a thousand yeares together. But, *Thinke yee of the Lord with a good heart*, or as some read it, *in goodnes*. *Wisd. 1. 1. Your heavenly Father shall give the holy Spirit to them that aske him. Luk. 11. 13. All things, whatsoever we shall*

shall aske in Prayer, beleeving, we shall receive. Mat. 21. 22. He therefore that will obtaine true happines at the last houre of his life, let him earnestly beg the same of God every houre. To promote this most commodious piety, he shall doe very well, whosoever to that Rightly before shall adjoyne these three short Petitions. *Blessed be God for ever. Have mercy upon me O God, according to thy great compassion. O my Lord, and my God, I offer my selfe unto thee, with respect to thy good pleasure in every thing.* This therefore is to be added, because the study of a good intention is then especially renewed, when a man committeth himselfe all wholly to the pleasure of God. *Lodovicus Blofius* testifieth, that a holy Virgin being excited hereunto by inspiration, pronounced these words three hundred threescore and five times together: *Not mine, but thy will bee done, O most loving Iesu.* *Blof. Monil. spirit. c. 11.* This may be imitated of every man, and that with praise, as the same *Blofius* excellently:

438 *Of a Right*

lently : There is, saith he, no better prayer, then for a man to aske, that the good pleasure of GOD may be fulfilled, both in himselfe, and in all others. In *Instit Spirit.* c. 8. Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldome any remembrance of God, scarce is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conformance my selfe and all that belongs to mee, to thy most holy Will in all thinge.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happiness, then in all things to will the same that God willeth. Whosoever commeth to this perfection,

is

Patterne

Lib.2 *Intention.* 439

is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conscience, Communion.

He which is about to pray, let him determine thus in his mind.

1. I will pray, that I may honour, worship, and magnifie God.
2. That I may please God, and offer a gratefull Sacrifice unto him, and so keepe my selfe in his favour.
3. That I may give my God thanks, for his liberall and innumerable benefits towards me.
4. That I shay shew contrition for mine offences.
5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe.
6. That I may obtaine increase of vertue in this life, and of glory in that which is to come.
7. That I may unite my will more and more with the Will of God.

He which shall prepare himselfe thus seriously to prayer, shall

X 4

not

IRREGULAR PAGINATION

438 *Of a Right*

lently : There is, saith he, no better prayer, then for a man to aske, that the good pleasure of G O D may be fulfilled, both in himselfe, and in all others. In *Instit Spirit.* c. 8. Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldome any remembrance of God, scarce is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conformance my selfe and all that belongs to mee, to thy most holy Will in all thinge.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happiness, then in all things to will the same that God willeth. Whosoever commeth to this perfection,

Patterne

is

Lib.2 *Intention.* 439

is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conscience, Communion.

He which is about to pray, let him determine thus in his mind.

1. I will pray, that I may honour, worship, and magnifie God.
2. That I may please God, and offer a gratefull Sacrifice unto him, and so keepe my selfe in his favour.
3. That I may give my God thanks, for his liberall and innumerable benefits towards me.
4. That I shay shew contrition for mine offences.
5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe.
6. That I may obtaine increase of vertue in this life, and of glory in that which is to come.
7. That I may unite my will more and more with the Will of God.

He which shall prepare himselfe thus seriously to prayer, shall

X 4 not

464 Of a Right

Use these
premisses

not pray in vaine. *Blofus* commendeth this short Prayer to be said by a Minister before divine Service, which may very well accord with the devotion of all men. *Lord Jesu, for thy honour sake I humbly desire to obey, and serve thee faithfully, and sincerely to praise thee, without thee I can doe nothing, as assist me by thy grace.* He that is about to examine his conscience, let him say thus before hand. 1. I will call my conscience to account, that I may learne to know my selfe. 2. That I may obtaine purity of conscience. 3. That I may the more diligently avoid such often relapses into former crimes. 4. That I may continue in favour with God, and thereby have my doings accepted. 5. That by this meanes I may prepare my selfe to make Confession of my sins. *Hee that loveth purenesse of heart, for the grace of his lips, the King shall be his friend.* Prov. 22. 11. *He which is about to confesse his sins, let him advise thus with himselfe.* 1. I stedfastly purpose to lay open my mind fully. 2. I will

Lib.2. Intention. 465

will shew submission by accusing my selfe. 3. I have a longing to returne into favour with God. 4. I would faine be freed from the filthy burden of my sins. 5. I desire to obtaine tranquillity of conscience, and a more fervent spirit in holy duties. He that is about to receive the Sacrament of the *Eucharist* Lords Supper, let him meditate upon these things. 1. I will approach to this heavenly Banquet, that I may stir up the remembrance of the Lords passion within me, as Christ himselfe commanded: *Doe this in remembrance of me.* Luk. 22. 19. 2. That I may bee partaker of so great a Mystery, wherein I firmly believe, that the Body and Bloud of Christ is received verily and indeed of the faithfull. 3. That I may be very nearely knit to my Christ in the bond of love. 4. That I may arme my selfe against all the temptations and treacheries of the Divell. 5. That I may truly become most humble and obedient to God. 6. That I may obtaine all manner of grace, and

X 5

increase.

442 *Of a Right*

increase of all vertues, especially of humility, patience, and charity.

*Before any vertuous Action
whatsoever.*

He that is about to doe a good turne for another, especially that hath not so well deserved, let him consider thus with himselfe. 1. I will performe this kindnesse O God, for this man, in respect of the singular love which I beare to thee, and that I may imitate thee my Lord to the uttermost of my power, which wast most kind to all, even thine enemies. 2. That I may grow in favour with thee here, and attaine thy promise of glory hereafter. 3. That I may be obedient unto thee, which hast so much commended, and commanded mee to use Charity towards all, even mine enemies. He which is about to give almes, let him make these his ends. 1. I will deale bountifully with the poore, for the greater glory of God, that I may shew my selfe thankefull for all his benefits. 2. That I may doe to others, that which

Lib.2 *Intention.* 443

which I desire should be done to me, and that I may procure the benefit of the needy, and embrace them with Christian charity. 3. That the most just Iudge of the world may have mercy also upon me, forasmuch as hee himselfe hath promised mercy to the mercifull. Moreover it is very expedient to direct one and the same action to God with diverse intentions, for this gives a wonderfull improvement to the love of God. For when the Acts bee multiplied, the habit is increased. But now a Right Intention is the act of love, the acts of love therefore being multiplied, needs must love it selfe be marvellously augmented. Now that we may have more intentions as were in a readines, of all things which we doe for the honour of Almighty God, we will set a patterne underneath, whereunto we may conforme all other actions. Let this be for example. Is there any that would keepe fasting dayes, besides those that are commanded by the Law, now then that he may make this abstinence.

abstinence from meat the better liked of God, let him use this short prayer before. O my most loving God, I devote this fast unto thee. 1. For thy glory, and the honour of Iesus Christ crucified. 2. So now I have determined to fast for love to thee. 3. And that I may become more acceptable to thee. 4. And may give thee more worthy thanks for thy innumerable benefits towards me. 5. and that I may the sooner obtaine those vertues which are necessary for me in this life. 6. That I may expresse the greater sorrow for my sins. 7. That I may refrain the immoderate desire of meat and drinke. 8. That I may preserve Chastity befitting my estate, undefiled. 9. That I may follow the steps of my Lord Christ, who fasted, that he might be an example to me. O my God, I offer unto thee this fasting, all my afflictions and miseries, and whatsoever I have suffered or shall suffer hereafter in body or in mind, together with all my doings in every respect, as well thoughts, as words and deeds, to thy honour, through the merits of

of Christ Iesus my Lord, who liueth and reigneth with thee world without end. Amen. At times of fasting enjoyned by the Church, or our superiours in any publique respect, to those mentioned before, may be added this tenth intention. That I may obey my superiours, and fulfill the Lawes of the Church. This same brieft prayer, with a little alteration, may be used before any other vertuous actions whatsoever. And that wee may give a speciall instance of this matter: There is some man perhaps, which would exercise an Heroicall act, as they call it, a generous, difficult, painefull act, and approve his chastity to God, let him put forth this brief prayer He shall as it were a Buckler, O most undefiled Iesus, I resolve with thy grace to keepe my chastity inviolable, and to resist all the blandishments of the flesh to the uttermost of my power. 1. That the greater honour may accrue thereby to thy most holy name. 2. That I may please thee more and more, and serve thee the more exactly. 3. That I may

446 *Of a Right*

may enjoy the sweet society of so many holy Virgins, so many other most chaste persons, and of so many most pure Angels, and so prepare my selfe for a more plentiful measure of thy gifts and graces. 4. That I may repress the unbridled motions of lust, and all petulancy of the flesh, and so may avoyd my former offences. 5. That I may obtaine that singular, heavenly, eternall reward promised to all that live chastly. Moreover there is some man, which hath to doe with fretfull, stiffe-necked, refractory people, that therefore he may digest all contumely of words with Christian submission and gentlenes, let him arme himselfe before with these intentions, and oppose these briefe prayer. O most mild Iesu, I utterly detest anger, and all bitterness of words, and desire to deale gently and favourably with all men. 1. That I may amplify thy glory. 2. That I may imitate thee my Master, which commendest this in a speciall manner to all thy Disciples: Learne of me, for I am mecke and lowly in heart. *Mat.*

11. 29.

Lib. 2. Intention. 447

11. 29. 3. That I may be a good example to all men, may hurt no body, nor provoke any to anger or impatience. 4. That I may preserve tranquillity of mind in my selfe, and with others friendship and peace. 5. That at the last houre of my life I may find thee the more favourable Iudge. 6. That I may have thee my Lord for a Surety and Debtor, who hast made thy promise to the lowly. Blessed are the mecke, for they shall inherite the Land. *Mat. 5* 4. Namely that blessed land of the living. 7. That I may be advanced to the highest happiness, I will gladly submit my selfe to all men, inasmuch as I know it to be most certaine: He that humbly humbleth himselfe, shall bee exalted. *Mat. 23*. 12. There is some man, which may have a froward, severe, cruell Master, or Mistresse like him, or yet diverse not so much Masters as Kings, or civill Tyrants in a sort. That therefore hee may endure this proud and even imperious Master with a generous obedience, hee constraineth himselfe to submission,

tion, with these intentions : O my God, I bequeath my will unto thee, and determine to yeeld respect to all those unto whom I am obliged, readily, truly, sincerely. 1. That while I serve man obediently, I may doe according to thy will and commandements, for I know by whom it is said to me : *He which beareth you, beareth me, and hee which despiseth you, despiseth mee.* Luk. 10. 16. 2. That I may avoyd so many evils ready to fall upon the undutifull and rebellious, for I know that also, who said : *Let every soule be subject to the higher powers, for there is no power but of God. The powers that be, are ordained of God. Therefore he which resisteth resisteth the ordinance of God : and they that resist shall receive to themselves damnation.* Rom. 13. 1, 2. 3. That I may triumph in the victory set before me, for neither am I ignorant of this injunction : *Servants, obey your Masters, with all feare, not onely the good and gentle, but also the froward. For this is thankeworthy,*

Rejoyce
it selfe

worthy, if a man for conscience toward God endure griefe, suffering wrongfully. 1. Pet. 2. 18. 4. That I may not swarre from the footsteps of my Lord and Saviour, who for me *was made obedient to the death, even the death of the Crosse.* Philip. 2. 9. 5. That I may enjoy the great reward promised to obedience, for I know how much God esteemeth this one vertue, *For obedience is better then sacrifice.* 1 King. 15. 22. *And an obedient man shall speake for the victory.* Prov. 21. 28

There is some one moreover which may find the flesh refractory. That therefore he may tame this wild beast, and make it come at a call, hee sets upon it a bay with sundry kind of Stratagems. One while he beguileth it of meat, another while hee oppresseth it with thirst, now hee altereth his daintier Diet into courses, then he teacheth it to endure hunger at a Table full of good cheare. One while hee perplexeth it with watchings, another while he vexeth it with labours and studies ;
now

now he wearieth it with trouble-
some journeys, (either for the
composing of differences, or other
pious endeavours for vicinity
sake,) and lastly he exposeth it to
many other rigorous exercises fir-
ting his condition, to cut off idle-
nes and excesse: that all these
things may be both pleasing to
God, and wholesome for his
soule, hee stirs himselfe up with
the industry of these intentions.
This myrrhe of repentance gather-
red from thy *Crosse*, my good Iesus
I present unto thee, this violence I
will offer to my selfe. 1. That I
may dilate thine honour. 2. That
I may encrease thy love toward
me. 3. That I may suppress the
wicked rebellion of the flesh.
4. That I may condemne and
take revenge of my selfe in a pious
manner.

*For the right enduring of labours, or
troubles likewise.*

He which is going to worke, or
in hand with any busines whatso-
ever, let him use these considera-
tions. 1. This busines O God I
offer

offer unto thee for thy honour,
which I will performe with care,
diligently, faithfully, and exactly.
2. That I may sustain my life to be
bestowed in thy service. 3. That
I may inure my selfe to obedience
(if the labour be prescribed or
commanded) 4. That I may
show charity to others (if the bu-
sinesse will profit others also.)
5. That I may apply my mind to
submission (if the worke be base
and ignoble.) 6. That I may
learne patience (if the matter be
troublesome, difficult, and of un-
certaine event.) 7. That with la-
bour I may breake and over-ma-
ster the flesh, which is prone to
sloth and wantonnes. When ad-
versity commeth upon us, when
troubles, perplexities, difficulties,
afflictions, heavines oppresse us,
when any thing happeneth that is
grievous & hard to be borne then
especially let a *Right Intention*
rouze it selfe. And forasmuch as
there is scarce any man but hath
an hundred occasions even in one
day to exercise his patience, hee
must have a most exact care of
this,

476 *Of a Right*

this, that all things be borne with such an intention as is fit. You may find a great many, which sustaine the losse both of health, and meanes, and credit, and good name; which are sick, poore, despised, but because they suffer nothing quietly, nothing patiently, nothing but in a stubborne manner, because they beare all things no otherwise, then because they are constrained to beare them, being never but impatient and complayning, therefore they deserve nothing but paines and punishment due to untoward people. For that which God sends unto them for a Medicine, this they turne into poyson. In this case therefore let a right intention doe her endeavour, that what men must needs beare, may be borne with profit and advantage, and a vertue may be made of necessity. As often therefore as things fall out inconvenient and harsh, grievous miserable, troublesome, he which will not be hurt, let him arme himselfe with these intentions. 1. This, whatsoever it be, my God,

Lib.2 Intention. 477

God, I will patiently suffer, that I may conforme my will to thy most holy pleasure, forasmuch as I know certainly, that this is sent upon me by thee, for my good. 2. This, Lord Iesus, I will willingly endure, for love of thee, and that I may cleave close to thy foot-steps, which have shewed me the way before. 3. I will both receive and suffer all afflictions gladly, that I may bee corrected for my former wicked life, and reape Gods favour, and the reward of glory hereafter. It is the greatest art, to bee able to *beare all kind of evils well*. And this learned patience is withall the greatest advantage.

*Before a man change his state
to the Ministry, or any Ecclesi-
astickall function.*

There arose a controversie in times, amongst learned and religious men, what Order of all was the strictest? Some delivered one thing concerning this question, and some another. They concluded that the rigid Brethren of
Saint

454 *Of a Right*

Rigid
Strict

Saint Bruno, these of St. Francis his Order, the other that others liv'd the most austere life of all. At length one of them when he had heard all their opinions. *Sir, by your favour, saith he, let me tell you: that for your learning yee have judged not amisse, but very ill for your experience: There is not an Order in all the world of a more strict obligation, then Marriage is: and that he began to confirme by diverse arguments.* This man seemeth to have spoken most truly of all, and especially if Matrimony be contracted not with that intention as is fit. He which taketh either Queene Mony, or Lady Beauty, or Madam Nobility for his Wife, involveth himself in a world of miseries, he bringeth himself indeed into Order, but a most cruell one: He marrieth a Wife, but he selleth his liberty. Thus God useth very often to punish a corrupt intention (experience speaketh) that hee which sought for pleasures and riches with a perverse intention, should find perpetuall brawling and dissensions.

Lib.2 *Intention.* 455

sensions. Alas, what misery like to this, then for a man so often to utter this confession against his will. I can neither live with thee, nor without thee. *Nec possum tecum vivere, nec sine te.* Such a Marriage as this perplexed with Civill warres, thou maist not un-faily tearme a lively Protraict of Hell, *Where no order but eternall* *horour doth inhabit.* *Iob 10. 22.* Looke therefore you that thinke upon Wedlock, that yee undertake it with a very good intention. You must not marry pedigree onely, nor onely beauty, or mony, good and upright manners are to be sought for. But especially we must take heed of that, that the match be not unequall. For this inparity cannot choose but be the Seminary of discord. Before all things the intention of both man and wife ought to be right, that they come not together as *Achab* and *Iezabel*, but as *Tobias* and *Sara*, as *Joachim* and *Susanna*. For they which take Marriage upon them in that manner that they shut out God from them and from their thoughts, and

Egyptus.

and so additt themselves to their owne lust, like to Horse and Mule which have no understanding, the evill Spirit hath power over them, Tob. 6. 17. According to Saint Ieroms Translation. Therefore let not a mutuall consent be plighted in Marriage, before a right intent. Tobias giveth us this brief forme of the same intention: O Lord, thou knowest, that I take a Wife not for concupiscence, but only for love of posterity, wherein thy name may be blessed for evermore. Tob. 8. 9. according to St. Ierom. But I turne me unto Clergy men. Here I would have sighes and groanes to speake for me, Alas, I am afraid, least happily there be found some, which come into the Ministry, not that they may obtaine a holy Office, but more liberall maintenance, that they may get all manner of provision, that they may furnish their Kitchen, that they may fill their Coffers, I passe by worse things, which yet a naughty intention is wont to suggest in wrong manner, even then when we are setting

ting upon the honestest courses. It is an old, but just complaint of the Priests. Malachi in Gods stead cryes out: *Who is there even among you that would shut the doores for nought? neither doe yee kinde fire upon mine Altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands. Malach. 1. 10.* Even as if he had said, although I would not have the paines of my Ministers to bee without wages wherewith they may maintaine themselves, yet I will not that they execute their Office, especially for so base an end. Let them looke to my service principally, and let them account their owne benefit, for an addition. Hereby it appeareth that it is a deadly offence, to performe Divine Offices, and duties of this sort, chiefly with that intention, that they may not lose their yearly profits and revenews. O Clergy-men (I appeale to you whomsoever an unsound intention puts upon this course) this is to bee quite out of the way to Heaven,

Tread

and to offend not in one thing, but in all. If you will needs goe on in this way, yee goe the ready way to Hell, therefore choose another path, or change your naughty intention. To goe this way, and with this mind, is to come to destruction. Whosoever therefore is desirous of a benefice, let him seeke not his owne honour, but Gods with a sincere intention, let him be ready not to sheare or slay the Sheep, but to feed them, let him thinke not upon a better living, but an holier life. Wherefore O Ministers and spirituall men, consider, take heed; the busines of eternall salvation is not to bee undertaken with a blind desire. There can be no holy Guide hereunto, but onely a right, sincere, pure intention. Whosoever commeth to a spirituall Office, or promotion with any other Conduct or companion, then this good intention, must either returne hence to his former state of life, or here certainly he shall perish.

CHAP. 9.

CHAP. IX.

What the signes of a Right Intention are.

THe common People of *Israel* were for a great part rude and churlish, and of such a dull understanding, that they would very hardly beleeve, what they did not see with their eyes. That therefore they might behold with their owne eyes most apparantly, what an evill and misguided intention is, it was Gods Will, that the *Manna* which by direction they gathered for the Sabbath, should be preserved whole, fresh, and incorrupted, but that which they gathered against the Law for other dayes also, being either vitiously provident, or weary of taking the same paines againe, it was all presently corrupted, and began to swarme with wormes. Here neither the place, nor the Vessell wherein this heavenly aliment was kept, nor the *Manna* it selfe was in fault, but onely the evill,

Y 2

and

484 *Of a Right*

and naughty intention, refusing to be obedient to the Law.

This God did set before the *Israelites* eyes in that manner, as if he had proclaimed from Heaven: Behold yee at length O uncivill people; what the will in man can doe, what it is to be ready to obey or not, what a good or evill intencion bringeth forth? these wormes are witnesses of your rebellion, these fruits your head-strong will, and perverse intencion produceth. Looke upon these things with your eyes, handle them with your hands yee unbelievers. God dealeth with Christians after so many sermons of his Son, in another manner: he proposeth the signes of a good and evill intencion to them also, but more secret ones, and not to be discerned so much with the eyes as with the mind. If a man consider the eyes of the body he shall find them to be of a very prating disposition, though they cannot speake, for by their prating they commonly betray their Master, inasmuch as it is very easie to

Without
voice

perceive

Lib.2 *Intention.* 485

perceive health and sickness, mirth and sorrow, hatred and love by the eyes: the eyes divulge these hidden affections. An Hogge, for his inwards, being most like a man, bewrayeth his sickness to the beholder by his tongue and eyes. If we should give judgement how sound a mans action is, we must examine his inward eye, the intencion: *If thine eye be single, thy whole body shall bee full of light.* Behold, men learne by the eye, what to pronounce of the whole body. But as it is no cunning to know, that a Disease is perceived Sicknes by the eyes, unlesse it be knowne withall by what signes and symptoms it may be discovered. So it is not sufficient to know that uprightness of life is gathered by the intencion, unlesse we know withall what be the signes and tokens of an upright intencion, whereof we are now to treat. Therefore that every man may trust himselfe, and beleve that he goeth the right way, we will reckon up *Twelve Signes* in order whereby it shall be easie for every one to judge of his owne intencion. X 3 The

The first Signe of a good
Intention.

Not easily to be troubled, nor heedlessly or hastily to set upon any thing. Their wit is not good, which goe about businesse with an inconsiderate lightnes, which doe all things with violence, and come not on by degrees, but are fiercely hurried upon matters; they fume, they throw their hands and feet about, they pant for feare, as if there would be no time left to gaine their purposes: they run about in a rage, as though they would dispatch all things at first dash. What need is there of this fuming and fretting? Make *festina lente*. slow hast, my friend. There is need of counsell, not force, as *Quintus Curtius* warneth; Hee which runs so fiercely at first, quickly gives over: he that travelleth with a gentle, and stayd pace, goes forward still, and is lesse wearied. Hee that hasteth with his feet, stanceth. *prov. 19. 2.* That saying of the Ancient must be taken for a rule: Bee thou a *Snail*

Snail in thy advice, an Eagle in *Sis inconfliis* thy doings. Therefore at the be- *cochlea, in* ginning we must walke for the *fastis Aquila* most part pleasantly, untill such Leasurely time as strength encrease by our very going. Wee know the words which are taught in the imitation of Christ: *That a man should not bee importunate in doing* *imit. Christ. l. 3. c. 39.* And let thy actions bee swayed by thee. Hee which is of a sincere intention, even in the most troublesome businesse, converseth thus in his mind: *God hath committed these businesse to my care, as he will also give time and grace to accomplish them. I labour for God and his honour, and I doe what lyeth in my power: God in his goodnesse will supply the rest.* Therefore as the very Poets instruct: *permitto Divis cetera. I leave the rest to God.* *Horat. l. 1. carm. ad Taliarch.*

2. Signe of a Good intention.

In every matter to be so affected as if one should demand, to what purpose are these things? hee
Y 4 should

should answer with all readines,
For the greater glory of GOD.
Why are those things? For this
very end: why the other? for the
very same. As a Traveller being
asked whither he takes his way,
answereth without delay, To *In-*
golstad, or *Vienna*, or to *Prague*,
or *Rome*. And if hee understand
himselfe to be never so little out
of his Journey, returneth as soone
as can be into the Kings High-
way. He which determineth to
walke abroad onely for recreati-
on sake, many times carrieth nei-
ther bread; nor mony with him,
for indeed it is not his mind to
turne into any place of repast. But
they which are to goe a long
Journey, take either mony for the
way, or victuals, as men com-
monly use from a Country Town,
and as soone as the belly begins
to grumble, and the empty bulke
to complaine, they draw their
provision out of their Scrip, and
cheare up their barking stomack.
Even so a man of Right Intenti-
on, which never but remembreth
himselfe to be in a Pilgrim state,
when

when he is wearied with travaile,
and begins to feeble the troubles of
this life more heavily, presently
renewing a Right Intention with
himselfe: And for whom doe I
these things, saith he, for whom
doe I labour, for whom doe I read
and write, for whom doe I stand
and run? Is it not for God? doe I
not endure all these things for Gods
sake? Therefore bee gone faine
heart, be gone wearines; be gone
ease and idlenes, get thee farre e-
nough impatience, bee packing yee
mischievous companions. If all these
things be done for God, as it is
meet they should bee done for him
onely, therefore I will patiently,
and readily, and willingly both die,
and endure these things every one:
Thus I goe forward, for thee Lord;
all things are both easie and plea-
sant to me, O Lord, for thy sake.
They are otherwise which leade
their lives like a walking for recre-
ation, which carry neither victuals
nor mony with them; they want
both a serious and sincere intention:
filly men, prone to all kind of entise-
ments, whose soule was given them
for

490 Of a Right

for Salt. Their course of life, is to walke for recreation sake, whither their feet carry them, whither their affections run before. Not so those true Travellers, which have both victuals, and mony, not onely a serious, but also a sincere intention.

3. Signe of a Good Intention.

Not to be vexed, nor disturbed in thoughts about doing matters, which may call a man away from prayer, from the care of conscience, from the remembrance of God. He which is of a sincere intention, bends himselfe to this, that he may doe according to his strength and ability. *Chrysostome* observeth, that he was as much commended of the good man in the Gospell, which received two Talents, as he that received five. *Chrys. Hom. 41. in Gen.* But thou wilt say perhaps: Why was like honour given to both of them? Because there was like diligence in both, although about an unlike summe of mony. This falleth out very often, that two employ their

gaines

Lib.2 Intention. 491

paines in the same matter, but altogether with unequall effect, one being far exceeded by the other. Yet may it come to passe, that both of them hath gained an equal reward with God howsoever, who respecteth not of what kind the worke is, as from what kind of endeavour and industry it proceedeth. There be some that excell in strength, or wit, or understanding, and those things which are exceeding hard to others, they doe as it were in sport. Others againe there bee, which either have sorry strength, or an unhappy, grosse, and dull apprehension; these although they sweat, and try all their force, and spend all their endeavour in a busines, yet at length a homely Pitcher comes forth, a worke without all grace and beauty. And whether of these are worthy of the greater reward? many times those, whose worke as it were too devoid of skill, is despised of all men. Gods Iudgements are exceeding different from mans. And this may worthily cut off the wings of their

pride,

492 *Of a right*

Put in
courage

Crossness

pride, which excell in quicknes of wit, or have the graces assisting them in all things; and advance the other, and adde courage to them, seeing it is a thing of no moment to please the eyes of men, but exceeding great to please Gods. Worthily *Thomas of Kempis*: If God, saith he. *were alwaies the very intention of our desire, we should not be so easily troubled for the thwarting of our senses.* *Kemp. l. 1. c. 14. n. 1.*

4. *Signe.*

After the
finishing
of a work

When a Worke is finished, not to run about, and keepe a fishing after other mens Iudgements. There be some which like Stage-players, when they have Acted their parts enquire, How did we please? doth no body applaud us? So these are wont to enquire; What doe great men thinke of me, and my worke? have I given satisfaction, what have I pleased them? why doe they not speake? An evident signe of a corrupt intention. For he which is of a sincere

Lib. 2. Intention. 493

cere intention, saith thus with himselfe: *I know whom I have beleaved, and I am perswaded that he is able to keepe that which I have committed unto him against that day.* 2. *Tim. 1. 12.* I truly have done what I was able, and that with a sincere mind for the divine honour: whether commendation follow after or not, all is one to me, I know how easie it is for one that is willing in earnest to serve and please God.

There was one that found a Jewel-ring of very great worth, which carrying presently to the next Shoemaker: Tell me I pray, quoth he, good Sir, at what price doe you esteeme this Ring with the stone in it? The Cobler, which had more skill in a piece of Leather then in Gold and Jewells: The curious shew, saith he, may perchance make it richly worth three Florens. Which I pray was the veriest foole of these two, whether he that asked the question of such a one, or he that returned such an answer? Surely he that found the Ring in my conceit won the foolers bauble, which
carried

494 *Of a Right*

carried a Jewell to bee prized, to a Iudge that had no skill at all in Jewells. Deeds performed with a good intention, are Jewells, of an invaluable price: but why doe wee aske mens eares and eyes concerning them? these know lesse how to esteeme of them, then a Cobler of Diamonds; especially seeing the intention, which gaineth worth to the deed, can never bee thoroughly knowne to any man. A Nut-shell and the Sky, a drop and the Ocean, a little stone and the whole earth, admit of no reasonable comparison one with the other: much lesse that which is done with a good intention, suffers it selfe to bee compared with that which is done with an evill one. And how then can eyes be Iudges in this case? why doe wee foolishly contend before them about the dignity of our Pearles? It is God onely which knowes how to value them, we must leave all to his judgement, to his wee must stand. By men vertues and vices are esteemed for the most part not according to desert, but popular conceit. In this kind there is no end of errour.

5. Signe.

Lib. 2. *Intention.* 495

5. Signe.

Not to be troubled or daunted at the crosse event of any matter or businesse, seeing at whom our intention must aime, respecteth not so much what is effected, as in what sort, with what intention, with what diligence any thing is done. That great Apostle James, as they report, gained no more in all Spaine to the Christian faith, then eight Persons, so returning as it were after a fruitlesse Journey to Hierusalem, hee laid downe his head under Herods Sword. Was not God ready to give the same reward to James, as he did to other the Apostles, which converted Kings and whole Kingdomes to Christs Religion? The same in every respect, and peradventure greater. For God did not give him charge what he should effect, but what he should doe. The Seed was to be sowne by the Apostle, the increase of the seed was in Gods hands. This a man of an upright intention thoroughly considereth, that it is his

Was be-headed

Bebble

Peoples fancy

his part to labour; and Gods to prosper the worke. Therefore when his Art faileth him, when nothing goes forward, when any thing turneth to his ruine, when his hope is utterly voyd, hee is scarce a whit troubled, for this faith he, is not in my power, but Gods. I have done what I was able, what I ought, what was fitting. Did the matter fall out contrary? this is the condition of humane things. And this is very necessary to be knowne, for it is not unusuall, that even the greatest paines may faile of their gaines, and any worthy labour whatsoever may be to no purpose. Shall a man therefore be tormented in mind? by no means. If he be of a good intention, he will commit both faire and foule events, to Gods disposing, not distrusting the divine providence. Christ himselfe in the last foure yeares of his life, how many did he win by his most divine Sermons? you shall number not very many. The Apostles turned farre more to the true religion.

In

In like manner he which enterpriseth nothing but with an holy intention, although he be sensible of his wants in many things, although he find many prauities and imperfections in himselfe, yet he doth not presently loose his courage, he is not astonished, he is not daunted, but as much as his owne misery depresseth him, so much the mercy of God lifteth him up; neither doe things wind so ill at any time, that they are able to change his good intention. In prosperity and aduersity his heart is all one, that is alwaies bent upright to God. All other things hee treadeth like the Clouds under his feet, hee sets his mind like the Firmament against all casualties and incursions of fortune; hee beholderh all things with a contented and chearfull eye. His mind is alwaies equall, and such as goes on in a pleasant course, and continues in a quiet state. Therefore hee commeth to that passe, as to obtaine that great and God-like disposition, Not to be shaken. No euill shall happen to the just: or as some read it: Whatsoever can happen to the just,

just, shall not trouble him,
Prov. 12. 21.

6. *Signe.*

At the accomplishment of any thing, to shun vaine glory, and all Phantasticall conceits. Who is he, and wee will praise him, which never applaudes himselfe privately, which esteemeth not highly of his owne labour, which heareth not from his owne mouth, well, bravely, excellently, who could have done better? But this is nothing else then to make baskets whole weekes, and when all is done, to throw the worke in the fire. *They were usine in their imaginations, and their foolish heart is darkned. Rom. 1. 21.* There bee some which praise their owne things onely, other peoples they condemne, and passe over with silence; they receive their owne praises with open mouth, even at the hands of the unskilfull, other mens they entertaine with a dejected looke, brow, eyes, and when they cannot disprove them, yet

Sacrifice to
Vulcan

Yet they never like them. These people not borne for God, but onely for their owne credit doe hide mighty mountaines of pride under a modest brow. Nor does this pinching praise of other mens vertues proceed from any thing else, then from a mind greedy of their owne honour; hee which feareth that his owne commendations will be impayred by anothers, is very wary that nothing slip from him, wherein another deserves to be commended: hee hateth equalls in the raigne of glory. *Annaeus Seneca* here giving a touch to the purpose: *Keepe thee yet in mind, saith he, which I told thee a litle before: It is no matter at all, how many know thy uprightness. Hee which would have his vertues to bee made a common talke, laboureth not for vertue, but glory. Wilt thou not be just without glory? but beleewe me thou oughtest to be just sometimes with infamy. And then, if thou be wise, an ill report well gotten, is pleasing.* *Sen. Esist. 113. fine.* The Patriarch *Iacob* upon his death Be!

Take notice of

Opinion
*Mala oratio
bene parata
delestat.*

Dan,

Dan, saith he, shall be a Serpent by the way, an Adler in the path, that biterb the Horse heeles, so that his Rider shall fall backwards. Genes. 49. 17. The Adler, being a Serpent of no great body, hideth himselfe in the Sand, that he may bite the Horse heeles which passeth that way, to make him cast his Rider in a furious fit. The Divell most like an Adler, whilst wee goe in the narrower path of vertue, covers himselfe in the dust of humane praise, that he may sting the Horse heele, that is, a right intention, and so overthrow it under a colour of vaine glory. He which is of a good intention doth most warily avoyd this Adler, and in every place continually cryeth out: *Not unto us O Lord, not unto us, but to thy name give the praise.* Psal 115. 1. To God onely be glory: the Lord of Hosts, he is the King of glory.

7. Signe.

Not to have the least touch of envy. He which studieth onely for the honour of God, little regardeth

gardeth, although he have equalls or yet superiours in skill and knowledge. He desireth that nothing should bee performed by him onely, nor doth hee ever wish, not to bee excelled of another: he never envieth one that stands above him; that which is great in others, he debaseth not, that his owne things may be extolled. *Moses* gave us a most worthy example of this point. There came a young man to stir up his anger against others, for he accused them of strange Prophecy-ing. The Divine Scripture relateth the matter thus: *And there ran a young man, and told Moses, and said, Eldad and Medad doe Prophecie in the Camp. And Ioshua the Son of Nun, the servant of Moses answered, and said: My Lord Moses forbid them. And Moses said unto him, Enviest thou for my sake? would God all the Lords people were prophets, and that the Lord would put his Spirit upon them.* Numb. 11. 27. &c. It falleth out in Princes Courts, that an Embassadours, or any other

Arts and Sciences

Rare

duty

duty is to be executed, and per-
 chance one is chosen thereunto
 who was least of all thought up-
 on, he is left, who supposed that
 he should be chosen before all
 men. Here he affecteth a great mat-
 ter, which can abstaine from en-
 vy. The same commeth to passe
 among Clergy men: there are di-
 verse Offices among them, of
 governing, of teaching, of Preach-
 ing, of looking to this or that. In
 this case he is to bee esteemed a
 man of great vertue, and a very
 good intention, which can behold
 another governing, teaching,
 Preaching, looking to this or
 that, with as much content as
 himselfe. But sometimes another
 disposition bewrayeth it selfe.
 How often doth it happen that
 we would a mans poverty should
 be releaved, but of our selves,
 (because we would have both the
 wealth and the credit;) that con-
 science should be taught, but of
 our selves; that vice should bee
 corrected, but of our selves; that
 Confessions in some cases should
 bee received, but of our selves;
 that

that these or those should be salu-
 ted in all humble sort, but of no
 body else then our selves; that
 Sermons should bee preached to
 the people, but not by others,
 when we distrust not that wee
 can performe it as well our selves
 or better. How few be the *Mose-*
ses at this day which will cry out
 in earnest, *Would God all the*
Lords people were Prophets? That
all were his faithfull Embassadors,
That all were fit to Gouverne, to
teach, to Preach; would God it
were so. After the same manner
 when some are more abundant-
 ly praised for their industry, for
 wit, for fidelity, for learning, for
 other endowments of Nature, of
 mind and understanding, if a
 man can heare these praises with
 indifferent eares, and not have
 the least touch of envy within
 him, beleeve me, he also performes
 a great matter. But whosoever is
 of a good intention will say hear-
 tily to all these things, *Would to*
God there were a thousand such, I
envy not these nor the other. Would
to God, my Master had as many
praise;

praise-worthy Servants like this, as he desireth; I will discharge wholly in me with a faithfull endevour, I will suffer my selfe to be excell'd by this or that man without envie. These good words are common, and better then these. The fellow is not so trusty and diligent as he is beleev'd to be: This same man in troth hath no great learning: Hee is one of no such great worth, as he is supposed. This is to teare other mens praises with an envious tooth, and then at length to admire himselfe for a brave fellow, when he hath all men in poore estimation beside himselfe. All which things are quite contrary to a good intention. But O Envy, O mischievous beast! how many Courts, how many, I may almost say, Religious Houses dost thou either overthrow or infect? O envy alwaies the greatest enemy to other mens good! Hence is that wearinesse, and tossing of a mind that never lyes still, and sorrowfull and sick, enduring of any rest. From thence cometh heaviness, and repining,

and

and hatred against other mens proceedings, and a thousand perturbations of a wavering breast: from thence cometh that disposition of men detesting their owne quietnes, and complaining that they have nothing to doe: that others are promoted to honourable functions, and they neglected. A mind left to its owne swinge, and not sufficient for it selfe, beates upon these things. And who is there, which if he have done any thing worthily, and the honour of the deed redound also to another, will not presently utter with indignation: *I made these Verses, and another carried away the glorie.* Others triumph in my victories, and I am led like a Captive. But to be delighted with other mens harmes, is not the pleasure of a man, but of the Divell. To be vexed at other mens happines, is an eternall misery. These not rivolets, but whole streames of emulation and envy, doe flow from the fountaine of a naughty intention, before a *Right Intention* they are dryed up.

Z

8. Signe.

To be able to make no account of mens judgements, this is one of the greatest and most necessary Arts that can be. He will never be a man, whosoever hath not learned exactly to performe this. This all wise men will cry out unto us upon every side, that the Iudgements of men are not to be feared. It is below the dignity of a Christian to be tost hither and thither with the Iudgements of men, and a mighty mischief indeed, to hang upon other mens opinions, as it were by a thread. For what felicity is there so moderate, which can avoyd hard censures? It is a caveat of the Ancient: *If thou wilt bee blessed, thinke upon this first of all, to make no account, and to be made no account of. Thou art not yet happy, if the multitude have not yet designed thee.* But far more excellently Thomas of Kempis: *Rejoyce thou thy heart, saith he, firmly in the Lord, and feare not the Iudgement of men, as long as thine owne*

consci-

Meane

conscience assureth thee to be godly and innocent. A good and blessed thing it is to suffer in that manner, Kemp. l. 3. de imitat. c. 37. n. 21. If thou be praised thou art never the holier, and if thou be dispraised thou art never the worser. What thou art, thou art; neither canst thou bee tearmed greater, then thou art by the witnesse of God. If thou considerest what thou art in thy selfe inwardly, thou wilt not care what men speake of thee: man regardeth the deeds, but God weigheth the intentions. He which is of a sincere intention, therefore dreadeth not these Iudges. 1. Because he findeth very well how grievously they may be deceived in many things, and learneth this even from himselfe, who was so often deceived in judgeing others. 2. He knoweth that nothing cometh unto him by these Iudgements, and nothing is taken away. Such every man is, as he is in Gods eyes, and no more. Truly no more, although men lade him with commendations. 3. Because he hath

Z 2

hic

is added

his conscience for a witnes, that he dealeth with a sincere purpose.

4. He knoweth that no body ever can please all men, neither *Peter*, nor *Paul*, no nor Christ himselfe.

5. He knoweth likewise, that it is exceeding great vertue to be able to digest these Iudgements with Christian magnanimity, which *Paul* of *Tarsus* could doe indeed, who although he were made all things to all men, yet hee freely cryed out: *But with me, it is a very small thing to bee Iudged of you, or of mans Iudgement.* (1 Cor. 4. 3.)

6. Because God in time to come will Iudge these Iudgements, by a certaine Rule most exactly. These things whereas a man of a good intention thoroughly understandeth, hee easily contenteth the Iudgements of men, as it were the barking of little Dogs, and never careth what he may seeme to others, but what he may seeme to God and himselfe.

9 Signe.

In all things which doe please the flesh, to be very temperate and

and continent, but if otherwise, it is a sure token in a manner, that a man is too precious and deare to himselfe. Selfe-love is most plaine-dealing, and most subtil withall. When self-love gets the upper hand, it careth a jot neither for God nor man, it hath no consideration at all either of Heaven, or Hell. It draweth all things with a favourable interpretation to it selfe. It looketh ever most diligently to its owne profit, pardoneth and pampereth it selfe freely in all things, but especially it loveth ease and daintinesse, these two bits, it casteth both to Body and Soule, like a poisoned sop. It breeds all curious conceits, that it may win the mind, it inviteth to all kind of pleasure, that it may captivate the body, and hath a speciall care of this, that nothing troublesome or distastfull may offend to good a friend. But it is a most true speech of St. Gregory, and with him of all good men: *Even as when the body is at ease, the spirit waxeth feeble, so when that is troubled, the spirit* Exercised

510 *Of a Right*

waxeth strong. And as content doth nourish the flesh, so perturbations doe raise up the Soule. For shee is fed with delights, and this is quickned with sorrowes. Greg. Tom. 2. in 3. Psal. poenit. The spirit waxeth feeble, when the flesh is at rest: for as the flesh is nourished with pleasures, so the soule with paines. If any man therefore incline his mind to ease and delicacy, he giveth signe enough of himself that he hath an impure intention, wherewith he regardeth not the honour of God, but his owne advantage, as a

Hireth her selfe to

Baker to worke for white bread. Such a one as this, as soone as he feelth any trouble, draweth backe his hand, and returneth to his pleasure againe, and chooseth rather to lye like a beast in his idle commodity, then to make way through valorous attempts to a better estate; or if at any time he put forth his hand to difficult matters, he extendeth his endeavour no farther, then whether the desire of honour, and his

owne

Lib.2 Intention. 511

*owne reputation enforceth him. Bernard deciphering such a man as this, who lyeth hid under a religious garbe: He is courageous saith he, in all things that concerne himselfe, but a very Drone in things that concerne others; hee watcheth in his Bed, but sleepeth in the open Assembly. Even so selfe-philautia love is most courageous in all things that concerne it selfe, and goes cheerfully about to procure, whatsoever she conceiveth fit for her owne turne. In this case a man of a good intention most earnestly restraineth himselfe, and continually repeats that lesson, *Looke not after thy selfe, but God.* Seeke not*

10. Signe-

To do any thing with as good a will in private as in publicke; and to labour as diligently out of other mens sight, as if the eyes of all men were cast upon him, nor yet to stand upon the number of them that heare him, looke upon him, praise him. There be some that shed teares to make a shew,

Y 4

and

512 *Of a Right*

and keepe their eyes dry, as often as they want one to looke on. There be some which labour tooth and nayle, as long as they are beheld, take away their witness and Spectators, to labour in secret will please them no longer. Seneca very worthily counselling a man that loves the open world too well, and desires to be gazed upon : *There is no reason, saith he, why the glory of making thy wit knowne, should bring thee forth, to the end thou maist discourse or dispute before people. Therefore, sayest thou, for whose sake have I learned these things? Thou hast no reason to feare, least thou shouldst lose thy labour, if thou hast learned them onely for thine owne sake. But to shew I have not learned for mine owne sake onely at this present, I will relate unto thee three excellent sayings which I have met with very neare the same purpose (Observe them I pray, especially you, whose whole desire is, to be seene and heard of a great many. (Observe the same) Democritus saith : One man is to me instead of*

the

Lib.2. Intention. 513

the People, and the people instead of ^{unus milis} *one man. Well likewise he, whose-* ^{pro populo} *ever it was, who when hee was de-* ^{est, et populus} *manded, to what purpose hee used* ^{pro uno.} *so much diligence about that skill which should come to the knowledge of very few : Enough for me, saith he, are a few, enough is one, enough is none. Worthily this in the third place : Epicurus when on a time he wrote to one of his owne Sect : These, quoth he, I not to many, but to thee ; for we are a Theatre great enough for one another. These things my Lucilius, are to be taken to heart, that thou mayst learne to despise that pleasure, which commeth from the approbation of a multitude. Senec. Epist. 7. at the end. So many of us may say : One Angell to me, my conscience onely, God alone is instead of a City, instead of a Kingdome, instead of the whole* ^{As much} *World, instead of the eyes and cares of all men. It is enough to me, if a few, enough if one, enough if none know, what I have hitherto both done and endured. So every Christian unto*

7. 5

Christ.

514 *Of a Right*

Christ. We are a Theatre wide enough one for the other. O Christ, thou art a most spacious Theatre to me of Obedience, of Love, of Patience, and of all virtues: I am a Theatre to thee of a world of misery, and almost all kind of vices. This is a sincere intention which laboureth onely for the eyes of God, and endureth all things for the same; mens eyes it regardeth alike, whether they looke on, or off.

II. *Signe.*

Not to be put out of heart with dispraises, nor deterred from good proceedings by others in a world of respects. It is well knowne what answer *Bernard* very fitly retorted upon the Divell. The Divell had praised him exceedingly, and how excellently dost thou this, how admirably! when hee was nothing moved, the crafty Foxe turned his stile, and, to what purpose at all is this that thou dost, how foolishly, and how unhand somely goest thou about

Lib.2 *Intention.* 515

about all things? leave off for shame, thou buildest Houses for flies. Hereunto the holy man made this answer onely: I began not for thy pleasure, neither will I give over for thy pleasure. (The Acts of St. *Bernard*. The use of this saying, St. *Ignatius* declareth. *l. Exercit. de. dignosc. Scrup.*) This brieft forme of speaking a good intention useth: I began not that I might be praised, neither will I give over when I am discommended. But thou maist say perhaps: if a Master, or Mistris, or any body else, for whose sake a man takes paines, and of whom the worke deserveth to be well accepted and approved, and yet he maketh apparant shew that it very much disliketh him, who would not take that grievously? Truly a man of a pure intention will not take it grievously, but will reason thus with himselfe: I have done what I was able, and that with a very good meaning, but that I have not given satisfaction to this man or the other, I interpret it to be no great damage,
so

so long as God and I be friends ; here unlesse I much mistake my selfe , I am not blame-worthy. For a man to hope to please all men, is most idle hope. Shall I therefore be ready to hang my selfe, because I am not commended, because I have displeased ? I began not for these trifles, for these I will not make an end. God is to me both the reward of my labour, and my praise, and all things. Thus a good intention discourseth. And he truly enjoyeth great tranquillity of heart, who careth neither for praises, nor reproaches. Happy is hee which deserveth this report, *Thou carest not for any man, for thou regardest not the persons of men. Mat. 22. 16.* It is an old saying and a true : Despite, Suspicion, and Respect overthrow the world. It is no part of honesty so to respect others, as to forget thy selfe : Be vee harmlesse as Doves. *Mat. 20. 16.* *Lots* Wife cast back her eyes upon *Sodom* and the fire that rained downe, and so perished. *Stephen* turning away his countenance from

*Despectus,
suspicio, &
respectus
overturn or
bemp.*

from the stony Haile looked up to Stones Christ, and so ended in a most throwne godly manner. It is the saying of as thick as Christ: *What is that to thee? follow thou me. Ioh. 21. 22.* Whether others blame, or commend thee, what is that to thee? Looke upwards to Christ, follow him. Despise the reproaches of others with a right intention. It is no fault to be dispraised, but to doe things worthy of dispraise.

12. Signe.

To be ever ready prepared for all assayes. *Philip 3.* King of *Spaine* did commonly use this Motto. *Ad utrumque.* Against Embleme
both. Or, For all assayes, which a Poetic
Lyon did expresse, who in his Present
right Paw held a Crosse and an
Olive branch, and a Souldiers
Speare in his left. A man of a
good mind and intention, is so
provided against both, that he maketh almost no difference betweene adversity and prosperity, wealth and poverty, honour and contempt, favour and neglect of himselfe, health and sicknes, long life

518 *Of a Right*

Readily

life and short: It is all one to *see* a man as this, to lead his life in riches, or in want, in sickness, or soundnes, in a smiling or frowning fortune; he is indifferent towards all these things, as it shall please God to dispose from above. He looketh after God; whether he come to God by this way or that, is no matter to him, so he come to him. He that doth any thing so preparedly, there is no doubt but he doth it willingly. It belongeth to *Mathematicians* to discourse of numbers, lines, dimensions, and circles, but whether they draw their Mathematics in call figures in paper, or wood, in lead, or silver, or else in the sand, they sticke not upon that, where as all their Disputation is employed about abstracted quantity, as they earne it. So, as many as doe give their mind in earnest unto vertue, are bent upon God and his honour with their whole intention: if now it be as expedient for them to attaine to this marke, as well by adversity, as prosperity, by sickness, as by health,

Lib. 2. *Intention.* 519

health, by penury, as by abundance, they make no question in the world, being contented with their lot, and prepared *For Both*, every way tractable; for so they take all things that happen in good part: there is none of these but saith even an hundred times in oneday: *My heart is ready O God, my hart is ready. Psal. 57. 8. and 108. 1. I will freely goe on whither thy pleasure is. But if all kind of adversity, if poverty, ignominy, sorrow, can shew me a shorter and safer way to God, then prosperity, then riches, honour, pleasure, here they are thoroughly resolved. before riches, honour, pleasures, to embrace poverty, ignominy, sorrow with open armes, and not to complaine at all of the difficulty of the way, seeing it leadeth to such a joyfull state of life, and that eternall life.* Whosoever is come to this understanding of matters, hath a full perswasion, that all things which are in the World, are governed by God in the fittest manner; he knoweth that all these things which wee sigh at, which

so much trouble us, are tributes of Nature, from which wee are neither to hope, nor to aske for immunity, whereas these things do not happen, but are Decreed. And indeed by this meanes a man of a right intention doth ascend to that height, that hee beginneth now to wish, or hope for nothing, to desire nothing, to feare nothing but God, and wickednes, hima the chiefest good, that as the greatest of all evils. If we should cast an account of all these signes, the totall summe will bee this

1. To set upon nothing turbulently.
2. To be leed with a continuall love to a good intention.
3. Not to be solicitous about the affaires of the world.
4. After things are done to take no care what other men thinke.
5. Not to bee troubled for the unhappy event of a matter.
6. By all meanes to avoyd vaine glory.
7. To keepe himselfe free from envy.
8. To know how to conuince the Iudgements of men.
9. To bee very temperate in all things that are pleasing to the flesh.

Sinne

flesh. 10. Not to sue for the open World, not for Spectators or Auditors. 11. Not to bee seduced Led away with opinions, nor dejected with dispraises. 12. Touching every state of life, to be indifferent and prepared for all affaires. *Truely God is loving unto Israell, even unto such as are of a cleane heart. Psal. 73. 1.* Such as labour onely for this one thing, that they may find these signes of salvation within them.

~~~~~

## CHAP. X.

*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. Mat. 6. 22.*

**T**HE Ancient were of opinion that the principall beauty of man is in the eyes, forasmuch as in these the comelines of face hath Looke taken up her chiefe seat. For although the Symmetry or due proportion of the whole countenance be required to forme, yet there is

20

no part in the face, whereby the his Actions with goodnes. And  
 mind and the affections thereof how this stands in it selfe, wee  
 doe shine so clearely, as through will endeavour to shew in some  
 the eyes. Surely by these glasses briefe conclusions following, such  
 Besides the heart appeares, they as suite with the consent of Di-  
 are the interpreters of inward devines about this matter. 1. Of  
 fires, as *Quintilian* eloquently, every good worke acceptable to  
*O quam bene quicquid volunt imi-* God there are three conditions,  
*tantur oculi !* O how well do the 1. That malice be absent. 2. That  
 eyes imitate what they will: Grace be present. 3. That a right  
 whereupon old Poets in their intention be not wanting. If any  
 praises of the beauty of Goddes one of these bee deficient, it is a  
 les began at the eyes. *Homer* worke without desert, neither  
 hath his gray-eyed *Minerva*, his gratefull to God nor profitable to  
 black-eyed *luxo*, and his rolling men. As concerning the first con-  
 eyed *Muses*. This opinion of the dition, it excludes all works in re-  
 Ancient, that the fairest in man is spect of themselves, or the Object  
 in his eyes, is most certaine of all, (as they say) evill. Such are luxu-  
 if we shall speake of the inward ry, envy, anger, and the like. We  
 Pulchritude of man. *Si oculus tuus* can never call that good Cloth,  
*simplex fuerit, totum corpus luci-* which hath nere a good thread in  
*dum erit.* If thine eye be single, thy it. The next condition of a good  
 whole body shall be full of light, worke is, That the Author there-  
 These eyes doe procure man ad- of be in favour with God, which  
 mired beauty; they make him all is the foundation of all worthy  
 faire. By the eye the intention of Offices : as long as a man is the  
 man is signified, as is to be seene enemy of God, so long hee does  
 by the drife of our Saviours Dis- not that which is pleasing unto  
 course : If a man have a good him. *Cains* offering was not ac-  
 meaning, it seasons all the rest of cepted, because sinne lay at the  
 his doore.

doore. And *Sauls* Sacrifice was rejected because he wanted obedience which is better then Sacrifice. And the third condition is a good intent, for even as the five foolish Virgins that slept were not to be admitted by the Spouse without Oyle, so neither our workes are approved of God without a right intention. We knocke at Heaven with vain wishes, if the Oyle of a good intention be wanting unto us. *thyne eye be evill, thy whole body shall be full of darkness. Mat. 6. 23.*

2. *Conclusion.* All indifferent workes a Right Intention make through Gods grace capable of eternal life. Indifferent workes are those, which of themselves be neither good nor evil, such as the necessary Offices of the body and life, as to eat and drinke, to write, to walke, to paint, to sleep, to labour, to sell, to traffike, or the like. For all these have nothing beyond the power of Nature. But if a good intention be joyned with them, they put on new dignity, and win an eternal

reward,

reward, so that fountaine of all merit the Divine favour bee not absent. So by dying, by supping, by sleeping and the like, our most bountifull God would have us amongst other things enabled to attaine Heaven, when as whether we eat or drinke, or whatsoever we doe, we doe it to his glory. For in such an Action as these, those three things which I said meet together. 1. Malice is absent; for to eat, to drinke, to sleepe and the like have no evill of themselves. 2. Grace is present, for this we admit. 3. A Right Intention is not wanting.

The third *Conclusion* is this: 1. An evill intention doeth so vitiate every Action, although the most excellent, that it makes it of no worth at all. What can a man attempt more generous, then to cast himselfe alive into the flames? yet if the grace of God and a right intention be wanting, this enterprise hath no vertue, no praise. Most remarkably. *St Paul. Cor. 13. 3. And though I bestow all my goods to feed the poore, and though*

though I give my body to be burnt, and have not charity, it profits me nothing. 2. An evill intention makes every indifferent worke whatsoever presently evill. For a bad intention corrupteth every good Action, yea the best of with her contagion, how much more those that be scarce good. A wicked intention is a most contagious plague; whatsoever breathes upon, it kills. Whereby to doe or speake any thing if thou maist be esteemed or praised hath no good in it, because every fountaine is naught. A hope smelling of vaine glory. To buy, to sell, to exercise an Art, onely that thou mayest be rich; so to take meate and drink to enjoy rest, to give ones selfe discourse, to play, to sport, onely because it is pleasant and delightful, is of no value, and to be rejected. 3. An evill intention joined with an evill action is worst of all, and a faire booty for a Divell. Isidore. l. 3. Sent. 6. *fine. Bonu male uti malum, sic male male uti pessimum est, To*

good things ill (saith he) is evill, so to use evill ill is worst of all. Of this sort are, to steale that thou maist have what to spend upon play, upon gluttony, and unchaste desires. To excell in pride of cloths, that thou maist entice others to lasciviousnes; to take away anothers good name, that thou mayest doe him a mischief; to be high flowne in wine, that thou mayest have the better courage to villany; to be given to covetousnes, that nothing may bee wanting to pride, and the like. This is truly to run with both feet, or as fast as can be to Hell.

4. Conclusion. An indifferent intention coupled with an indifferent worke is of no desert with God. It is the common saying of Divines, No worke meerely naturall is worthy of eternall life. As to exercise a mechanicall Art for lucre sake onely. To abstaine from eating but for better health, to fetch accustomed walkes, no otherwise then to deceive the time. These actions can never be reckoned amongst vertuous Offices.

ces. And this also is pronounced out of the Schooles of Divinity. Every worke availeable to eternall life must of necessity have something supernaturall, which acquires by a right intention to God. The Divine Leaves doe much commend the sacred Building of Solomon: *That there was nothing in the Temple, which was not covered with Gold. Yea the whole Altar of the Oracle he overlaid with Gold.* 3. King. 6. 2. Our cogitations, our speeches, our deeds must be so clad with the gold of a good intention, that there may be nothing in the mind, nothing in the mouth, nothing in the hand which participates not of the nobility of this Gold. pray yee, say, what is the body without the soule? it hath no sense, nor forme, nor motion, but is a miserable Trunke. What is a Tree without a roote? What a House without her foundation and building? such is an Action without a Right Intention.

*s. Conclusion.* A man of a sincere intention in all things remaines

maines one and the same immutable, unshaken, and which one would wonder at, never erreth to his owne or anothers hurt. Solomon affirmes this. *Prov. 12. 21. There shall no evill happen to the just: but the wicked shall bee filled with mischief.* Those accidents of life cannot bee avoyded, but that sometimes we shall bee merry, sometimes sorry, sometimes cheerefull, sometimes dumpish, sensible now of these, now of those alterations, but (as Thomas of Kempis speakes. *Imit. Christi. l. 3. c. 33. n. 1.*) *A wise man and well instructed in spirit standeth over these mutable things, not attending so much what he feelles in himselfe, or on what part the wind of instability bloweth, but that the whole drift of his mind may make forward to the right and best end. For so he shall continue one and the same, immoveable, when the immediately eye of his intention being single, it keepes a right course through so straight many various chances unto God.* It is the part of folly and very slender wit, to measure things ca-

A a cher

ther by casualty of fortune, then reason. It falls out on a sudden that diverse winds struggle one against another, but if the East or West wind bee highest. faire weather and cleare daies hold out. So in a man of a sincere intention, diverse affections doe strive among themselves. But hee, the single eye of his intention being immediately directed to God, passes safe and sound through most contrary events, and by how much his intent is more pure, by so much more constant is hee amidst all stormes, nor suffers himselfe to be drawne away from himselfe, never but thoroughly contented with whatsoever it please God to send. So he yeeldeth all things to change but his mind even as if one weareth a Head peece to day, a Hat to morrow the day following handles his Spade, not long after his Pen, and now layes himself to sleep on straw anon upon a Feathers. So change his Clothes, or his Bed, not the cheere of his brow or mind. Such is a man of a sincere intention  
 Different  
 alwaies

alwaies like himselfe in this only respect: hee composeth all things to Gods greater glory: I say not, hee feels not adversity, but over-comes it; that's the part of marble, this of a man. *If thou intendest and seekest no other thing (saith the same Thomas of Kempis Imit. Ch. 2. 4. 1.) then the pleasure of God, and the profit of thy Neighbour, thou shalt enjoy inward freedom. If thy heart were right, then every creature should be a Looking-glasse of life to thee, and a Booke of holy instruction. I add before, that he can never goe astray, who verily is of a right intention, who looks with a single eye, because all things worke together for the best to them that love God, Rom. 8. 28. And how can he erie at any time from truth and goodnes, which in all things that he doth, most gladly embraceth God in his intention, the very truth and goodnesse? I know the wisest men that doe offend in many things. I know there is no man so circumspect but his diligence sometimes jettles him, none so mature, whose judgements*



ment mishap drives not upon some untimely fact. None so fearefull of offences, which falls not into them, whilst he shuns them. So Seneca, lib. 3. de Ira, c. 14. But these politicke errours (so we may tearme them) prove many times a caution and document to the party mistaking, nor lesse good to others. Those three wise men out of the East were in an errour, when they turned aside to Herod that most capitall enemy of the new King, yet because their intention was most right, this errour was a benefit as well to themselves, as to all Christians. It was better so to erre, that many might unlearn their owne errours. No oftner will a good meaning man slip (to speake in a politique way) otherwise then to his owne and other mens advantage. If thine eye bee single, thy whole body shall be full of light. All things worke together for the best to them that love God.

6. Conclusion. The greatest enemy of a Right Intention, is the desire of humane praise, and the father hereof Self-love, never but wickedly witty. We men subtil

in

in our owne affaires, are most like to Catts, a Catt howsoever shee tumbles from an high place lights upon her feet, and falls at last to stand. So in what manner soever God dealeth with us, whatsoever he threateneth, whatsoever he promisseth, we likewise fall back to our own selves, and stand upon naughty feet, and evill affections. *Blandimenta carnis hæc nostra sunt fulcimenta.* The blandishments of the flesh, these are our props, upon these pillars we insist. What is sweet, what pleasing, what delightfull to the flesh, this is most greedily sought of us. It is most truly said of one. *Kemp. 1. 3. In many things the eye of a pure in. C. 33.* Intention is dimme, for wee presently looke backe upon some delectable thing which comes in our way. Tea very seldome is there found any one wholly free from the blemish of his own inquisition. So the Ievves heretofore came into Bethany to Martha and Mary, not for Iesus sake onely, but that they might see Lazarus who was raised from the dead. *Ioh. 12. 9.* The eye of the mind is therefore to be cleared, that it

A a 3

may

554 *Of a Right*

may be simple and right, and lifted up beyond all occurrences unto God. Whatsoever the matter be, if any enquire why thou dost so, thou wilt returne no other answer then this: *Because it so pleaseth me, because it delights and is Hony to me, because it agrees with my stomacke, tis my meat; I am fild with it, my desire waites upon it, tis my pleasure, and such like.* In this manner wee alwaies favouring our selves give order for our meales, thus we speake to have our clothes made, thus wee fashion our Houses, thus we affect Titles, thus we doe all things with a pleasing indulgence and gentle affection towards our selves. Yea we play the part of Cats to a haire. *Illud felium feliciter imitatur.* They are so ever so farre transported from home, but they know how to returne home againe: So wee though wee make a discession from our selves for a while by a right intention, yet shortly wee come backe to our selves, and these profits, delights, gains, and whatso

Lib.2 *Intention.* 555

whatsoever we account of, wee seeke with the same industry as before. No otherwise doe wee jumpe into the Proverb used by St. James then Hypocrites, *The Dog is turned to his vomit againe, and the Sow that was washed, to her wallowing in the mire.* Iam 7. 22. When all things deceive us, we hold that fast in our teeth, so it pleaseth me, and so, many times are we evill to our minds sake. *But a faithfull man who can find? prov. 20 6.* which never seeketh himselfe, but GOD in all things.

7. *Conclusion.* To lift up himselfe alwaies with a right intention to God, to beare all things with a contented mind, to aime at the will and honour of God in all things, is Heaven out of heaven, or a heaven on earth, and that royall Banqueting-house of eternall blisse, wherein we drinke healths of the highest good. *Augustine.* *Whatsoever GOD gives thee otherwise (saith he) is lesse then himselfe: Colu non gratis, ut aliquid ab eo accipias: gratis cole,*

Lib.5. Rom

## 556 Of a Right

*et ipsum accipies. Quod enim dulcius a Deo premium, quam Deus ipse? Thou servest him not freely, to receive something of him, serve him freely, and thou shalt receive him. For what sweeter reward from God, then God himselfe? Does not the most munificent God deal very lovingly with us, which thus invites us to his service? By how much greater wages thou askest, the dearer servant thou art to me; but thou canst aske no more then my selfe, the chiefest good; this very thing I will not deny thee, if so be thou dispose thy actions hereunto. How sweetly would it allay our desires, if one would promise us five pieces of Gold for every houre, so that every houre twice or thrice one would confesse in earnest, that what he does, he does it meerely for the gold sake. O yee Christians, doe we then at length perceive this? every houre may we earn not five pieces of gold, but the chiefest, but all, but infinite good, so that what we doe every houre, we refer to the honour of the highest good, but with one onely briefe cogitation of this sort.*

## Lib.2 Intention. 557

*sort. My God, I doe this for thy honour, Lord for thee all things. Whilst wee follow the warfare of this life, we must continually cry, For the Lord, & for Gedeon. Iudg. 7. 18. To God, and his divine glory. To God, and his heavenly Will. So much briefly for your quicke discerning of a single eye, or Right Intention in 9. conclusions going before. Now a word or two to men of all sorts, for the better influx or drawing light into the body thereby.*

~~~~~

CHAP. XI.

An Exhortation to the Clergy, to Courtiers, to all sorts of people, for the exercising of a Right Intention. To the Clergy.

WHereas a Right Intention is the Rule of all humane Actions whatsoever, there is nothing more to be taken heed of, then that it be not thrust awry. For it falleth out for the most part, that the more delicate a thing is, so much the sooner it is infected; the more tender, so much the more easily hurt; the more excellent, so

A a s much

Vgly

much the more grievously imagined. A Right intention when she is in her perfect kind is most delicate every way, most tender, and excellent, hereupon shee is so quickly infected, so easily hurt, and so grievously impugned. Religion indeed her selfe teacheth them that waite upon her charge to perform all things with right intention, but alas how easily and prone a thing it is to goe out of the right way, and nothing for the most part asketh lesse trouble then to deceive ones selfe. In this case let no man trust his habit, but let him search deeper into himself, and look to his intention with most vigilant eyes. There is nothing more usuall with the Stygian Lyon, then to cover his terrible maine with a holy garment. There be 3. things of a lurking disposition, saith Bernard, unlawfull dealing, a deceitfull intention, & an unchaste affection. *Bern. in ser. beo. Sermon. 2.* Although thou avoydest unlawfull dealing, and an unchaste affection, thou canst not so easily beware of a deceitfull intention, which knowes how

to convey it selfe at a thousand doores into the closest receptacles of the heart. And mark I beseech you, with what encroaching policy a false intention wandereth all about. What is more commendable in a religious man, then to be alwaies in action, and to be exercised one while in teaching the ignorant, an other while in comforting such as are troubled in mind, sometimes in making Sermons, then in admonishing the sick. But with what secret malignity doth a wrong intention insinuate it selfe into these very actions that are most religious. For oftentimes we desire nothing more then to be doing, but not so much that wee may doe, as that we may rouse our selves a little. We desire to become publicke, not that wee may profit many, but because wee have not learned how to be private. We seek for diverse employments, not that we may avoid idlenes but that we may come into peoples knowledg. It is not onely a p unskill, but also a religious thing to preach, but to measure all the fruit of a Sermon not

not by the endeavour, but the event, to despise a small number of hearers, or such as are poore, simple, and rusticall, to let fly their endeavours at more eminent chaires though not in apparant pursuit, yet to make way thereunto by secret courses, and to discourse of those things in the Pulpit, which are more for admiration then instruction, which may make the auditors more learned, not more holy, is a plain argument of a corrupt intention. Of the same kind it is, to disdain to visit meane people, or at least-wise not to be so ready, as when there is occasion to visit men and women of high degree. It tends to the same purpose, to teach in the Schooles not without pompe and lofty straines, to shew himself excellent in Sciences, to looke big upon others as it were out of a Chaire of Estate, to set all their care upon this, that none or very few may carry the victory & praise away from them: moreover to take most things in hand rashly, lightly, and unadvisedly, & to doe almost all things for applause, nor
to

to think any musick sweeter, then to heare, this is that most eloquent *Rhetorician*, this is that great Preacher, that acute *philosopher*, that profoundly learned Divine. O yee that wait upon Religion, O Ministers of God, this is to sell most transcendent wares at a very low rate, nay to cast them into the fire. Observe you whose manners *Chrysostome* deplores in these very words: *So now likewise it is grown common in the Church: The fire devoureth all things. We seeke for honours of men, and are enflamed with the love of glory. We have let goe God, and are become the servants of honor. We can no longer reprehend those that are governed by us, when wee our selves also are taken with the same disease, we want Physick likewise our selves whom God hath appointed to cure others. But what hope of recovery is there now left, when they themselves that are Physicians, doe want other mens helpe.* Chryl. Hom. 10. in Ep. ad. Ephes. Moses twice dissolved the Rock into a fountaine, and commanded whole streams to issue out of the hard flint, by the stroke of
his

562 Of a Right

his *Scipio*, but he did not please the Divine Power in his fast at both times. And what caused the difference? for in both places there was a mighty Miracle, in both places he struck the Rock at Gods command: in both places he wounded the stony rocke so that rivers gushed out. The reason of the difference was this. In that first Miracle, whilst *Moses* laid his Rod upon the rocke he fastened his eyes most intently on God. For God promised, saying, *I will stand there before thee, upon the Rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.* Exod. 17. 5. But in the second Miracle, this self same *Moses* had his eyes fixed, not upon God onely, but upon the people of *Israel*. For, *Hear now*, saith he, *ye Rebels and unbelievers, must we fetch you water out of this rocke?* *Moses* did not place in this, as before. The Lord was incensed against him and *Aaron*, saying: *Because yee beleeved me not, I will sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the Land, which*

Lib. 2. Intention. 563

I have given them. Numb. 20. 10. & 12. So much it concerneth, when we doe any thing, whether we turne our countenance towards God, or any other way. Men of the Church, you indeed doe smite the rock with a Rod, when yee weare out your bodies, with fasting, watching, and other religious exercises, but unless yee fixe your eyes upon God with continuall attention, you doe not please. Ingratefull, vaine are all Services, which a Right Intention commends not. Therefore when hit your hand is upon the worke, let your eye be settled upon God. It was the custom in the Greeke Church heretofore, that when bread was brought to the Altar to be consecrated in the presence of the Congregation, he that Ministered at the Altar went up into the Pulpit and admonished the people in these words. *Sancta Sancte, Let holy things bee holily performed.* By this hee signified, that they should goe about an holy matter with a full desire of holines. So God in times past commanded: *That which is just, shalt thou follow justly:* or as wee read it: *That which is altogether iust*
shalt

shalt thou follow, that thou maist live.
Deut. 16. 20. The same course is to
 be kept in all other actions, that
 that which is good may be executed
 likewise with a good intention, that
 which is excellent, with an excellent
 intention also. Let every Ecclesiastical
 call person throughly aime even
 this in all actions whatsoever, that
 holy things may bee holily performed,
 and that he himselfe also may
 imitate the most holy King, and
 say: *I have set the Lord alwaies before me.* Psal. 16. 9.

To Courtiers.

Torment If punishment did make a Martyr
 and not the cause, I might scarce
 doubt to speake unto many that follow
 the Court, as unto most holy
 Martyrs. Many things are to be en-
 dured of religious persons, yet oftentimes
 no lesse of Courtiers, to whom
 a certaine spirituall man said ver-
 well, Yee see our crosses, but yee see
 not our annointings. But now our
 discourse is of the miseries of Courtiers,
 we may change the note, and
 sing: *We see their annointings, but
 we doe not so well see their Crosse.*
They have diverse kinds of Oynment
from

from Pleasure, but they have no lesse
 diverse kinds of vexation from one
 cause or other, and oftentimes such as
 can receive little helpe by those oyn-
 ments and unctions. How great is that
 one torment alone, to be troubled with
 his owne, or the envy of other men!
 it is a mighty crosse, as well to be an
 Agent, as a Patient in this kind.
 Chrysostome bestoweth her Titles
 upon envy, when hee calleth her the
 Divells weapon, the root of murder,
 unworthy of all pardon and excuse, the
 onely hurter of her self, and the envi-
 ous mans punishment, and mother of all
 mischief. They say that envy is bred
 and brought up in Princes Courts, I
 know not whether I may not say also
 that she waxeth old there. This is a
 grievous mischief, and easily findeth
 no remedy, because there is hardly none
 but it despiseth. Nor doth the plague of
 envy alone, which is almost incurable,
 afflict many in Princes Courts. Other
 things also are not wanting, which
 can be no better overcome, then by pa-
 tient enduring. It was the famous
 speech of him, which grew old in the
 service of Kings. When one asked him
 how he came to the grace of old age, a
 very

very rare thing in Court? By taking injuries, saith he, and returning thanks. *Sent. c. l. 2. de. Ira. c. 33.* For the injuries of great men are to be borne not only patiently, but with a cheerefull countenance. It is many times so necessary to vindicate an injury, that there is need not so much to confesse it. Therefore although golden Fortune, golden Fortune, may seeme to have taken her way into Princely Courts, with all her mighty Train, yet unless patience likewise be called to company, there is no felicity of continuance in Princely Courts. Truly, in the fairest palaces and Castles of Kings, there is need of patience, and that often, and many times such as more then people commonly use. If we want the art of suffering here, there will be a world of complaints on our sides. Scarce any will confesse, that hath full satisfaction given him; nor will beleve that he is sufficiently rewarded at his own rate; all will say, they hoped for greater matters, or obtained lesse then their deserts. The most veraigne Antidote against all this mischief is a Right intention. Without this vanity of vanities, all is vanity, whatsoever paines is bestowed in the service of Kings, surely God rewardeth them with a reward most fit for such, which corrupt all their industry with a naughty intention. There be some that serve onely the eyes and eares of Princes, so they fill the one, & take up the other, this is all that they desire: they are little troubled about the directing of a right intention continually to God. As they desire not the favour of God, so truly they neither sue for it, nor doe they live any otherwise, then if they said plainly, Who will give us money from Heaven? The golden hand of Kings doe suffice our pulses; let him expect gold & shewes from heaven that will, we receive this wealthy raine out of the Court. The favour of Kings is these mens greatest felicity, and then at length they account themselves most blessed, when they have Princes eyes most propitious and favourable unto them. God I say, is ready to deale with these people, according as they have deserved of him, sometimes all things fall out otherwise with them then they hoped, they begin to displease those very eyes, to which they were most

Tractable

most devoted, and find them now more so open and courteous, as in times past. Here they make Heaven and earth ring with complaints, that nothing is repayed worthy of their service, that they deserved better, and the helpe of man be wanting, that God will be the revenger of their wrong. And why now, O good sir, doe yee call God to take your parts? yee wait upon the Princes eyes, not the Lord. All the intention of your labours inclined to the Court, not to Heaven. Doe yee now without shame hope for assistance from Heaven which yee never sought; for helpe from God, whom y never served. Where are the Gods whom yee trusted, which did eat the fat of your Sacrifices, and drank the wine of your drink offerings? Let them rise up and helpe you, and your protection in time of need. Deut. 32.37. This is a very fit reward for them, that have wrested a right intention which they did owe to God, and wholly awry upon men. At length being most justly forsaken of men and God they are left to themselves for destruction. So great a matter it is to alter right intention, which we allow

God

God, by wicked consenage into the slavery of men: So great a matter it is, carelessly to turn away the intent of all their paines unto mens eyes, from Gods. You therefore, who soever follow Princes Courts, I desire you, as yee tender your own safety, that you would be of this mind at least-wise, namely not to cast away your paines, for indeed nothing is more profitable, then to procure your own profit in this manner. Let vertue please you, and before all things a right intention, not because it delighteth, but let it therefore delight you, because it is pleasing. You must perform the least and greatest matters by the advise of right intention. The manner of doing is oftentimes more acceptable to God, then the deed it self, although never so excellent. Even as meat daintily seasoned is sweeter sometimes then other which is far dearer, if it be seasoned ill. What more base then Davids Vile dancing before the Arke? and yet the affection & worthy intent therein was wonderfull pleasing. That cannot displease God, which proceedeth from a right intention. A right inten-

intention can sweetly salve many sores of Princes Courts, if it be embraced. There be found in Prince Courts, besides those that we speake of not a few, which though they carry smiling countenances, yet they are heavy in heart, and always grievous with whom there is no cause but serves to complain of, troubled people, & never but repining, for whom a shower of Gold would not be enough, to stop their mouths. An unhappy kind of men, whom nothing pleaseth, but what they doe themselves, to whom whatsoever is given is lesse then they desired or looked for. O heavy souls! but all long your selves, that which ye complain of the Court, the same is found every where else. I therefore think often with your selves, that there is no felicity so good, whereof we may not complain in some kind. But whosoever is of a right intention in all things, is contented with himselfe and his owne conscience for a witness, with the witness of God as Heaven. He calleth God the debtor of all things, which are not answerable to his deservings. There be

Seemeth all
things on
Gods Score

others in Princes Courts, not much unlike those before, whom it delighteth not to doe well, but to be scene to have done well: which being addicted to glory, doe put on a stately shew upon all that they doe, which is all boasting & vaine glorious work to the eyes of eares of Princes, caring for a right intention the least of all things. As some fruits are pleasant to the eye, not to the tast, and as some Jewels of a darker colour, doe sometimes receive a lustre like to the best, from the rare workmanship and Gold which is put about them, so their services make a faire shew by the borrowed raies of glosing policy. Of these men Gregory truly: *When they covet to set themselves forth to other mens eyes, they condemne that which they doe.* Greg. l. 8. mor. c. 30. Most idle are these mens labours, and directly none, because they are destitute of a right intention. But if they will not be weaned in vaine, let them mixe a right intention with all their actions, and learn to pluck off all proud shew from their duty, let them learn to doe much, and to speake very little of

of themselves. But there are others also that follow the Court, who forasmuch as their greatest care is how to obtain grace and favour, do stand in feare continually, that the dignity may turne up her heeles, and pleasures chang countenance and be gone. These men leade an Harsh life, alwaies out of quiet and quaking, and at every little blast dreaming of dangers, one care turmoyleth them after another, who if they would settle their mind with a right intention, they might live without this feare and trembling, relying upon God, and not the favours of men.

Moreover what shall we think of them, which can least of all endure that which they do themselves, that is to envy and strive to surpass others. It seemeth an intolerable thing to them, when they are shorth by other mens envy, but they quickly passe over their owne envy to others with a favourable conceit of themselves. Wee have already given Sentence against these before. He is a right intentions enemy, whosoever is such a friend to envy. But why do we take so much paines to mischief
even

every one himself? This is the part of unskillfull men, which while they purpose to strike their enemy, turne back the weapon & run themselves through. No body envieth another never so little, but he hurteth himself very much.

*Scorn envy with thy heart: it scapes his head;
Ar whom it aimes, & strikes the owner dead. Or hurt where
it was bred*

Endeavour therefore, whosoever thou art, to macerate thy adversaries with thy patience, and well doing; so thou overcomest them. Thou knowest how well *Phaeton* used his Chariot, or *Icarus* his wings. If thou wilt needs advance thy self above others, thou must fall. Nor yet are there some wanting in Princes Courts, whom the bewitching custom of bodily pleasures, and forgetfulness of piety as a superfluous thing, doe bring to that strange passe that they onely are in estimation with themselves, they looke downe upon others as it were from on high, and make nothing of them in comparison of themselves; they oppresse their underlings, and can endure not so much as the shadow of an injury.

jury. But vertue is so gracious, that the very wicked have this quality, like that which is good. Which of them is there that would not seeme an upright dealer? that in the midst of wickednes and injurious courses, affecteth not an opiniou of goodnes? that casteth not some shew of honesty, upon those things which he doth most unjustly? and would seem likewise to have bestowed a good turne upon them, whom hee hath hurt. And therefore they take it well to have thanks given by those, whom they afflicted; and faine themselves honest and liberall, because they never meane to be good indeed. But a right intention will teach these very men, (if they will be ruled at all) to looke upon the course of their life, and to contemplate the variable condition of fortune, they shall learne not to be forgetfull of mans fraile estate, nor to bee putt up with too much trust in themselves to use gentlenes towards their inferiours, reverence to their betters: to cast off those kind of cares and hatefull manners, to doe all things without stubbornnes in that manner,

Too good
an opinion
of

manner, that there shall be no difficulty in hearing, no delay in answering, and they, when need is, shall be ready to goe about all things that are to be done, with quietnes. And a Right Intention teacheth that moreover. If he be weaker that did thee wrong, spare him; if mightier, hold thy peace, and carry thy fortune, whatsoever it be, in a reverent manner. Thou knowest what was wisely spoken: whilst I was in an high state, I was never but in an horrible dread. *Sen. Thyest. Act. 3.*

*A mighty fortune wants not mighty feare,
Nor glorious state from danger goeth free:
What ere is high, long staies not in that
sheare,
But will by envy, or time ruind be. (Apollod.*

Trust not too much unto thy self,
may even nothing at all, whosoever thou art,

*And carefully pluck in the Sailes
Of that, which with thy mind provokes.* *Proosi-
lique ma-
mor, con-
trahe vela
rus. Ovid.
lib.3. Trist.*

The end of an aspiring life hath usually bin, *to fall*. Let him which feareth a fall take a right intention for his Guide, hee which wanteth this, profiteth neither himselfe, nor

B b 2

others,

others. He bestoweth not a kindness, which doth good with an evil mind. He seeketh his owne ruine, which graceth not his actions with an upright end: hee laboureth in vaine, which aimeth not at God in his labour. Of all Seruants he is the most wretched, that wanteth a right intention. Sowre not therefore O Lord Palatines, O what Courtiers soeuer yee bee, Sowre not among chorres (*Jerem. 4. 3.*) Mixe not so much basenes with your deserts, as to defraud them of an heavenly reward. Perform I beseech you, not for ambition, not for fame, or outward sight, whatsoever the conditions of your charge lead you unto; and whatsoever in conclusion cometh to be undergone, undergoe not for favour and affection, not for money and riches, not for ostentation and glory, but for God, to whom no man ever approved himself otherwise, then by a right intention.

To all Estates of men.

Diogenes seemes to me to have spoken excellently, who cryed: *That men seeke with greatest diligence af-*
ter

ter those things which belong to life, but those things which conduce to good living, they neglect and nothing esteeme. Stob. Ser. 2. Even so it is, we all take this course, to doe our own busines, but how well, or with what intent we doe it, few there are which use a serious mind about that. O Christians, not onely what we doe, but with what mind we doe it, is of exceeding moment. Hereupon that Apocalyptical Angel *St. Iohn* against the Prelate of the Church of *Sardis*. *Revel. 3. 2.* was commanded thus grievously to complaine. *I know (saith he) thy workes, how thou hast a name that thou livest, and art dead For I have not found thy workes perfect before God.* The workes of this Bishop did indeed seeme compleat and rare unto men, but they were not such before God, which lookes upon the inward meaning of man, therefore they are accused as altogether empty and vaine, for they tooke their aime amisse. And even for this cause is the same Elder of the Church of *Sardis* pronounced dead, though by others he were reckoned among

the living. O how great a number of such dead men, is to be beleevd, live in the world. Which have a name that they live, and yet are dead, whose workes indeed may seeme perfect, but because they bee destitute of a Right Intention, are altogether fruitlesse, and like a pipe Nut, very night, and meere darknes inwrap all things, wheresoever the light of a right intention shines not. No body without this eye is faire, none with it foule. *Lucerna corporis tui est oculus tuus, The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evill, thy whole body shall bee full of darknesse.* We have said before: To doe well onely that thou maist escape Hell, is the part of a Slave; to obtaine Heaven, the part of a greedy Merchant: to please God, this alone the part of a loving Sonne. *A good man out of the good treasure of his heart, bringeth forth good things, and an evill man out of the evill treasure of his heart, bringeth forth evill things. Mat. 12. 35.* The drift of the thoughts is verily the treasure of

of the heart. *It is the intention* saith St. Austine, lib. 2. de Serm. Dom. c. 21. *whereby we doe, whatsoever we doe, which if it bee pure and upright, considering that which is to be considered, all our workes which wee worke according to that, must needs be good.* In which respect, it skilleth not so much what we give, what we doe, or what we endure, as with what mind, and intent. For vertue consisteth not in that which is given, which is done, or endured, but in the very mind and intention of the Giver, Doer, or Sufferer. Wherein wee must weigh (saith Greg. 1. 1. in Ezech. Hom. 4.) that every good which is done be lifted up by a Right Intention to heavenly ends. It is the intention which extolls small matters, illustrates poore, but debaseth such as are great, and had in reputation, even as she her selfe is right or wrong. The things which are desired have neither nature, nor of good, nor of evill: The matter is, whither the intention drawes them, for this gives things their forme. All vertues fall to the ground with-

580 *Of a Right*

Pure

out a Right intention, which is the life of vertues, and source of all deserving actions. St Bernard upon those words of the Lord (*But when thou fastest, annoynt thine head and wash thy face*) By this *saith hee*, that he bids thee wash thy face, he instructeth us to keepe a right meaning: because as the beauty of the body is in the face, so the grace of the Soules operation consisteth wholly in the intention. Bernard, in *Sermon*. The heavenly King commending his Spouse for her height, *This thy stature*, saith he, *is like to a Palme Tree. Cant. 7. 7.* In this Encomium doeth hee most fitly decipher the uprightnesse of a good intention, which advanceth her selfe alwaies constant and directly towards God, which is proper to the Palme Tree, namely to shoot her branches upward, and to be eminent amongst Trees. The Spouse is praised, lest thee should be of an ingratefull mind replyes, All manner of fruits both new and old I have laid up for thee, O my Beloved. I yeeld my selfe, and all mine to thy most holy Will. Wholly

Lib. 2. *Intention.* 581

ly I doe consecrate my selfe to thy honour. Mine eyes shut to all other things, I onely open to thee. To thee alone I lift them up. Yea all my members, I apply to thy service onely. Furthermore how can members be employed in Gods service, notably St. Chrysostome: He made, *saith hee*, thine eye for thee, offer thine eye to his use, not to the Divells. But how shalt thou offer thine eye to him? if seeing his Creatures thou shalt glorifie him, and withdraw thy sight from the lookes of women He made thee hands; keepe these for thy selfe, not for the Devell, exercising and stretching them forth not to theft and covetousnes, but to his command and pleasure, as also to continuall prayer, and to helpe such as have need. He made thee eares; lend these to him, not to obscene Tales, to lascivious Songs; but let all thy meditation be in the Law of the most High. Hee made thy mouth, let this doe none of those things which are displeasing to him, but sing Psalmes, & Hymnes; and spirituall Odes. He made thee

B b 3

fect,

feet, not to run to mischief, but to such things as be good. Hee made thy belly, not that thou shouldst buist it with meates, but play the Philosopher. He gave us clothes to put on, not for vaine ostentation, or to weare much gold, and Christ be starved for cold. Hee gave thee house, mony, and crop, not to possesse them alone, but to bestow upon other, and especially the poore. *Chrysost. in moral. Hom. 10. et 11.* All these things doeth a right intention teach, which elevates all humane actions to God, and hath nothing corrupt in her, alwaies of a good conscience, infatigable, exposed to all men, for never are all things shut up in that manner, but there is a place left for good intention. Never is a right intention vexed, nor hatefull to her selfe, nor changes a jot, because it ever followes the best, onely God, onely good. Thither therefore it ascendeth, from whence no force can plucke it, where there is no entrance, neither for griefe, nor hope, nor feare. Not yet for any thing, which may loose the em-

bracements

bracements of the chiefeft good. A right intention beareth, whatsoever adversity happeneth, not onely patient, but willing, and joyfull, and confesseth every difficulty of times to be the law of Nature. A right intention is the best sauce for the worst fortune that can be. And as a good Souldier dreads not his wounds, numbers his scarres, and runneth through with weapons, loves the Generall to his death, for whom he falls: so a Right Intention takes that old precept for a Rule, Follow God. And cleaves to God alwaies with all her strength: refuseth nothing at any time to be done for Gods sake. Most willingly embraceth the sharpest troubles for God, judgeth it the greatest liberty to obey God in all things; accounts it the sweetest clause of felicity to dye for GOD. By this meanes a right intention is never without gaines, whithersoever she moves her selfe never so lightly she is on the getting side. Shee assaies nothing in vaine, she depends not upon the event of things, all things fall out to her wish, nor can shee
any

any way be hindered. And although she be not yet in her Kingdome, yet she knowes her selfe to be borne to a Kingdome, and that an heavenly one. Most quick sighted is a Right Intention, yea she is all eye, but that which remanes continually fixt upon God. Whosoever therefore you are of a right intention, imagine that God saith to you, what is there, wherein you that have bin pleased with the truth, can complaine of me? others match at seeming goods, and carry away vaine minds, as deceived with a dream after long sleep. These are adorned with gold, with silver, and silkewe, within have no good. These whom yee looke upon for happy, if yee shall see them not where they appeare, but where they lye hid, are wretched, beastly, filthy, being outwardly painted in the manner of their walls. Not solid and sound felicity is this, shallow it is, and thin indeed. Whiles therefore they may stand, or vaunt themselves at pleasure, they make a faire shew and coosen; when any thing happeneth that disturbs and

Trim'd

defects,

defects, then appeareth how much grosse and very filth a false brightness covered. To you I have given sure and enduring riches, by how much more you shall turne and wind them, so much better and greater shall they bee. To you I have granted, to contemne fearefull things, to scorne desirable things, you glitter not outwardly: your goods meet you within. Your happiness is, not to want happiness. But many things fall out grievous, fearefull, hard to bee endured; because by those I would not withdraw you from your owne good. I have armed your minds against all those things. Beare up stoutly, and renew in your selves a Right Intention daily, like the fire of the continuall Sacrifice. Therefore, O Christians, in you, and in your pleasure it lyes, to erre never or ever; whether you will bee deserving seldome or all waies. No man suffers the want of a right intention, but he that will, forasmuch as the first and greatest part thereof is To be Willing. Whosoever sincerely desireth all things for God,

he

586 *Of a Right*

he studieth all vertues in a Compendium. For as of all other vertues, so of this the whole Benefit returns unto the soule.

~~~~~

CHAP. XII.

*The conclusion of those things which have beene spoken of a Right Intention.*

**T**AKE heed to thy selfe : or bee circumspect in all things : was very fitly spoken to *Tobit* and *Timothy*, for vertues preservation. It sets open the doore to all vices, not *To take heed to ones selfe*, to be seldome at home, not to bee his owne man, to let the mind run whither it list, to meddle with many matters, to send the desires a gadding, to thinke upon nothing before hand, to labour in frivolous things, or such as belong not to us, to doe much and nothing, to looke upon all things with a distemperd mind and roving eyes. A single eye is most commendable.

*Cyrus* the mighty King of *Persia*, as *Zenophon* storiethe, although hee held

Lib. 2. *Intention.* 587

held *Tigranes* King of *Armenia* whom he vanquithed in Battell, together with his Wife in captive Bands, yet he would not be forgetfull of humanity, but wisely remembered that himselfe also was a man. When therefore he had deeply weighed and considered with himselfe the variable fortune of Princes, he admitted thole two royall Consorts, not onely into conference with him, but also to his Table, he like a man of entertainment, and Master of the Feast, being diversely pleasant while they were at their cheere, and merry not without laughter. At length to try the mind of his Guests : *Tell me, I praythee Tigranes, saith he, what price wilt thou give mee to redeme thy Wife? To whom Tigranes readily : Beleeve me, I would give my Kingdome for a ransom, if thy fortune had not caried me the same. Now whereas I am destitute of a Kingdome, I will freely lay downe my Head for her deliverance.* *Cyrus* being wonderfully delighted with such sincere love, did willingly con-

*Descended into a deep and weighty consideration of &c.*

*Put on a compassionate yeelded affection*

yeelded them both their liberties againe together with their State, *Tigranes* now restored to himselfe and his Kingdome, shortly after asked his Wife, what she thought of the wisdom and magnanimity, what of the beauty of *Cyrus*? Whereunto the discrete Queene: O my deare Husband, quoth shee, I cast mine eyes not upon *Cyrus*, but upon him, which proffered to redeme my liberty with the losse of his life, him alone did I behold, whilst we lived among the *Persians*. A most prudent saying: That the eyes doe of right belong to him, to whom thou canst not deny thy life.

Wherefore especially, good Christian, Take heed to thy selfe, and deny him not thine eyes, to whom thou owest even thy life. Thou knowest that thou art not thine owne, thou understandest who gave thee thy life by dying for thee: and why shall not thine eye, thine intention goe after this thy Deliverer onely? Thou livest in vaine, unlesse thou spend thy time especially in the contemplation of him. For by this onely meanes thou

art

art present with thy selfe, when thou makest this convoy to thy Maker and Saviour. Alas how often are we from home, and depart out of our selves? Who almost is so happy as to possesse himselfe? Observe me an angry man, and thou shalt heare how he confesseth freely, that hee is not his owne man by reason of vexation, for he hath nothing lesse at command then himselfe, and his passion. Looke upon a man given to fleshly desires; he hath lost his eyes and understanding in anothers countenance: he is not himselfe, hee hath nothing to doe with a single eye. Take notice of a covetous man, hee is never in his right mind, Money hath stole it away from him. And who can say, that an envious man is his owne master? he never hath an eye to himselfe, but to those whose destruction hee studieth. Behold a gluttonous man, hee is of a fottish disposition, he is wholly buried in good cheere, or cups. All vices whatsoever, all errors have this for their beginning, Not to take heed, to be scarce ever in his owne presence. *Hoc se quisq. modo fugit* --- *Lucret. l. 3.* In this manner every one

*Driven as  
last to most  
frivolous  
complaints*

one runs away from himselfe. Thus also an impatient man quite departeth from himselfe, liverh altogether out of himselfe, and hereby is made the subject of most deplorable follies. He which retaineth any part of himselfe and a sound understanding, enters into this private dispute: *What doe I? I shall not alter my estate from worse to better by playing the foole. If I have endured any hurt, it will increase by this malice; if I should goe about to do any, I am attended with an headstrong minister, Fury. Whatsoever shall take in hand, I shall sooner bring to an ill end by this giddines, then can well set upon it, and there is no other gaine to be expected thereby but sudden and unprofitable repentance. To speake the truth, that which a mans naile is on a boy'e, the same is impatience in every action. He which would have his affliction to be exasperated, let him take it impatiently. Why therefore doe I not leave off raging, and keep in my complaint? I barke but to the wind, to no end and purpose, but that as many as shall heare me, may throw stones at me, like*

*a Dog.*

*a Dog. Therefore I will take heed to my selfe, and that state which I should confound by outrageous dealing, I will restore by patient bearing. Tranquillity will supply, what fury would bereave me of. Thucydides said truly, That there are two things very contrary to a right mind, Rashnes, and anger. For that cause see that thou be able to moderate anger, and let not every distast transport to rash words. This is the expostulation of a man that departs not out of himselfe, this single eye beholdeth far more, then those eyes that are manifold. But even as those before, so he that is heedlesse and hasty in giving counsell, or passing sentence, unlesse he put himselfe continually in mind of that: *Attende tibi*: or, *Take heed to thy selfe*, such over-hasty and hot determinations, doe not unusually draw great repentance after them. There be some which rush out with such fiercenes upon the execution of things, that they seeme to have plaid their parts, before they know what they were about, which doe not goe upon businesses, but run head-*

## 592 *Of a Right*

Advice

headlong as if a man were enforced out of his house by a sudden fire, which spreads and consumes all round about it. All these men counsell as it were in the midst of flames. They know not how to deliberate, and call not so much a the domestick Senate of their owne heart into consultation. To have done is with them to have deliberated; and to have finished the matter, is as much as to have weighed it before hand. They proceed not to things, but burst out at once; or more properly fly upon them: as if a man should forcibly bound himselfe in one leape from some exceeding steep place, not patient of that delay which he feeleth must be bestowed upon a prudent and gentle descent. The first advice I will not say, but the first offer occasioned by what fortune soever stands with them for a full determination, whether it will bring dis-advantage, or otherwise, they doe not so much as thinke, so that they live rather by chance then Counsell; perhaps things will fall out well, perhaps ill, they are

ready

## Lib.2 *Intention.* 593

ready to take the chance of the Dice. *Scribanij (superior rel g. l. 1. 6. 14.* Here we must cry out with a loud voyce: *Take heed to thy selfe,* whosoever thou art, and put a bridle not onely upon thy judgment, but likewise upon thy tongue. Hee will perish a thousand times, whosoever will not refraine his tongue.

Suffer a thousand mischiefs

Above all things, see that before War thou provide weapons: in this case especially *Take heed to thy selfe*, that thou goe not unarmed against thine enemy. Use this course, to prepare a medicine for all things by musing thereon before hand. The premeditation of all those evils, which thou fore-seest long before they come, doth lighten their coming, and it is the part of a wise man to premeditate, that whatsoever can happen to man, must be patiently borne. Christ to arme his followers against all kind of injuries and vexations: *These things*, saith he, *have I told you, that when the time shall come, you may remember that I told you of them. Ioh. 16. 4.* As if he had said to his Disciples: yee shall endure all

Exposca naked side

594 *Of a Right*

all things the more easily, if yee looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Sirach giveth earnest charge: and, My son, saith he, *if thou comest to serve the Lord, behave thy selfe with reverence and feare, and prepare thine heart for temptation Ecclesiastic. 2. 1.* Prepare thy selfe, forasmuch as the preparations of the heart are in man Prov. 16. 1. A Buckler of Adamant against all adversity, is the serious premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. *Nam praevisa minus tela ferire solent.*

*For Arrows noted while they fly,  
Lesse wound the body then the eye.*

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the Roman Sages, discourting like an excellent Morallist: It is the safest course, saith he, to make tryall of fortune very selldome, but to thinke of her alwaies, and to put  
no

Lib. 2 *Intention.* 595

no confidence at all in her goodness. I shall take a journey by Sea, unlesse somewhat happen in the meane space: I shall be made Pretor, unlesse something hinder it: and Trading shall fall out to my mind, unlesse something crosse it. *This is the cause why we say, that nothing befallerh a wise man contrary to his expectation.* Ne have not excepted him from the chances, but from the errors of men: neither doe all things happen to him as he would, but as he thought. But first of all hee thought that something might be able to resist his designs. And indeed, the griefe of a disappointed desire must needs come the lighter to thy heart, whereunto thou promisedst no absolute success. Senec. de tranqu. l. Hee which in this case takes not heed to himselfe, if any thing happen contrary to what he determined, fretteth, and is outrageous, which he would have taken patiently, had he fore-seene it. So Zeno of Citium when he had heard that all his riches were drowned in the Sea: O Fortune, saith he, I command thee fast, which bringest us to a short Coast, and a little House, now thou com-

Opinion

all things the more easily, if you looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Sirach giveth earnest charge: and, *My Son,* saith he, *if thou comest to serve the Lord, behave thy selfe with reverence and feare, and prepare thy heart for temptation Ecclesiastic. 2. 1. Prepare thy selfe, forasmuch as the preparations of the heart are in man Prov. 16. 1. A Buckler of Adamant against all adversity, is the serious premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. Nam praevisa minus tela ferire solent.*

*For Arrows noted while they fly,  
Lesse wound the body then the eye*

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the *Roman* Sages, discourting like an excellent Morallist: It is the safest course, saith he, to make tryall of fortune very selldome, but to thinke of her alwaies, and to pre-

no

no confidence at all in her goodness. I shall take a journey by Sea, unlesse somewhat happen in the meane space: I shall be made Pretor, unlesse so mething hinder it: and Trading shall fall out to my mind, unlesse something crosse it. *This is the cause why we say, that nothing befallerh a wise man contrary to his expectation. He have not excepted him from the chances, but from the errors of men: neither doe all things hapen to him as he would, but as he thought. But first of all hee thought that something might be able to resist his designs. And indeed, the grieve of a disappointed desire must needs come the lighter to thy heart, whereunto thou promisedst no absolute successe. Senec. de tranqu. l. Hee which in this case takes not heed to himselfe, if any thing happen contrary to what he determined, fretteth, and is outrageous, which he would have taken patiently, had he fore-seene it. So Zeno of Citium when he had heard that all his riches were drowned in the Sea: O Fortune, saith he, I command thee by fate, which bringest us to a short Coast, and a little House, now thou com-*

Opinion



commandest me to play the philosopher more diligently. Hee saw this stroke, before hand, therefore hee tooke it contentedly. Things that are unexpected come the more heavily. The strangenes thereof addeeth weight to calamities. Wee must send the mind before into all things, and thinke upon not whatsoever is wont, but whatsoever can come to passe. No time is excepted from a bitter event, in very pleasure spring up the causes of griefe. War ariseth in the midst of peace, and the succours wherein we trust are turned into feare. Of a friend is made a foe, an enemy of a companion. Many times we suffer invasion without an enemy, and too much felicity finds out causes of destruction for her selfe, if other things be wanting. Sicknesse layeth hold upon the most temperate, a Consumption the most able, punishment the most innocent, trouble the most private liuers. Senec. Epist. 91. post init. et Ep. 107. paucis mutatis. But those things for the most part doe exceedingly grieue us, which we wonder at as neuer thought of, and vnusuall and enquire, what's the reason of this? how com-

meth

meth it about? who would have imagined it? Therefore take heed to thy selfe, let none of those things which thou sufferest be strange, none unexpected to thee. To bee offended with these things is as ridiculous as to complaine, that thou art dashed in the high way, or daubed in the dirt. The manner of our life is the same as it is of a Bath, throng, or journey: some things will be enforced, some will fall out of themselves. To live in the world, is no delicate matter. Thou art entred into a long way; and thou must needs trip, and be weary, and fall. In one place thou shalt leave thy companion, in another place thou shalt bee faine to beare, in another thou shalt feare. Take heed to thy selfe. By such displeasures as these this troublesome Journey must bee measured. Therefore let the mind be prepared against all things. Let a man know that he is come where hee must endure thunder-claps, let him know that he is come, where

Hast taken  
a long  
Journey

*Luctus & ultrices posuere cubilia curæ,  
Patientesque habitant morbi, tristisque senectus.*

C c

Griefe



*Griefe and revengfull cares have  
made their nest,  
And pale Diseases dwell, and age  
opprest.*

In this Mansion wee must lead our lives. These things avoid thou canst not, thou maist fore-see, thou maist lightly account; but thou shalt lightly account them, if thou shalt often thinke upon, and presume that they will come. No man ever but came more couragiously to that, for which he had a long time fitted himselfe, and bore up stoutly against adversity, if hee considered it before. But on the contrary the smallest things have made him shake, that was unprepared. We must order the matter so, that nothing may be sudden unto us: and because all things are more grievous for their strangenes, this daily cogitation will bring to passe, that we shall be novices to no inconvenience. Let us wonder at none of those things whereunto wee are borne, which therefore must be taken in ill part of none, because they are alike to all men; whatsoever thou canst speake, hath hapned un-

to

to many, and shall hereafter happen. So I say, they are alike. For even that which one escapeth; it was possible for him to suffer. But it is an equall Law, not which all men have undergone, but which was made for all men. Let the mind be enjoined equity, and let us pay the tributes of mortality without complaining. Winter bringeth sharp frosts, we must be cold. Summer produceth heat, wee must sweat. The untemperatenes of the aire troubles our health, we must be sick. And a wild beast will meet us in some place, and man more pernicious then all beasts, *Take heed to thy selfe.* Some thing the water, another thing the fire will bereave us of. This condition of things we are not able to alter: that we are able, to take a good courage, and besitting a Christian man, wherewith we may endure chances valiantly. It is the best to suffer what thou canst not helpe, and to goe along with God without murmuring, by whose providence all things fall out. He is an ill Souldier which followes his Captain crying,

C c a

This

Condition

This is a courageous spirit, which hath resigned it selfe up to God: but on the contrary he is faint hearted and degenerous, which keeps a struggling, and thinkes ill of the government of the world, and had rather amend all things then himselfe. Let us freely bequeath our selves to God, and fixe the single eye of our intencion upon GOD onely. Let us so live, so speake. Let Gods most holy Will find us alway prepared and ready to follow him.

*Epictetus* most worthily confirming this very point: Consider first *saith he*, the beginning and end of every thing, and so set upon it. Otherwise thou wilt indeed set upon it eagerly, as considering none of those things which follow. But afterward when any troubles or difficulties shall offer themselves, thou wilt desist with shame. Desirest thou to win the Olympick Games? Consider what goeth before and followeth, and so if it be for thy purpose, addresse thy selfe to the busines. Thou must observe a strict Order, belly-cheare is to be

abstai-

Prize in  
wrestling,  
&c.

abstained, thy body must be exercised though it be inkesome, and that at the houre appointed, in hot weather, in cold. Thou must drinke no water, nor yet wine sometimes. Lastly thou must yeeld thy selfe to the Fencers Discipline, as it were to a Physitian. Afterward it happeneth the body to be rent in conflict, the hand to be hurt, the loynes wrenched, much dust swallowed, to be grievously lashed, and together with all these sometimes to be overcome. These things considered, if thou please, enter the combat. But if not, be sure that thou wilt doe after the manner of Children, which one while play the Wrestlers, another the Fencers, now they sound the Trumpet, then they Act Stage-playes, when they have seene these things before, and wondred at them. So thou in like manner wilt be now a Wrestler, then a Fencer, by and by a Philosopher, afterwards an Orator, but with thy whole heart nothing: but shalt imitate, whatsoever thou seest, like an Ape. So that one thing will please thee after another, and still

C c 3 what

602 *Ofa Right*

what thou usest will grow into displeasure. For indeed thou hast taken nothing in hand considerately, nor hast searched or examined the whole busines, but put upon it rashly and with a cold desire. *Epistler. l. 3. disert. c. 15.* Therefore hereafter Take heed to thy self. Diogenes being asked what he had learned in *Philosophy*? Answered: To fore-see misfortunes, and when they came, to beare them patiently. He knowes nothing, whosoever hath not learned this. Those things which are made easie to some by long enduring, a wise man maketh easie by long considering. *Sen. l. de Tranquil. c. 11.* In such a great revolution of things turning up and downe, if thou accountest not that whatsover can, will come to passe, thou givest adversity power against thee, which he hath weakned, whosoever saw it before. *Sen. l. 6. qq. natural. Question 3.* The Basiliske, as they say, killeth a man by seeing him first; but if he be first seene of a man, he is put to flight. The same hapneth to us, if calamity be quicker then our thoughts, it quite over-throwes us upon us in with little trouble. But if we harden

And rush  
upon us in  
security

our

Lib.2 *Intention.* 603

our minds against it, and behold it coming with that single eye, it is voyd of strength, and shall but lightly assaile us when we are already provided, and that to our profit and advantage. Therefore, Take heed to thy self, and be prepared to entertaine the hardest fortune whatsover. When Anaxagoras was in bonds among the Athenians two messengers were brought to him in one day into the prison. The first signified unto him that his death was decreed. To whom Anaxagoras with a constant looke Nature, saith he, hath long agoe given sentence, as well against me, as those that condemne me. Moreover the other declared, that his two Sons were dead. And to him without changing his countenance, he answered: I knew that I begat mortall men. Behold darts here so long fore-seene, that they doe no hurt. *Severus the Emperour* being went to meditate likewise upon death, as he did upon other things before hand, had a Coffin by his Bed side, which he used to speake unto in these words: Thou shalt containe the man whom the World cannot. *Vlysses* having spent 20. yeeres in the travailes of warre,

C c 4

when

*Sciebam me  
mortales ge-  
nisse.  
Tu virum ca-  
lies, quem  
orbis non po-  
test.*

604      *Of a Right*

when he came whom saluted his wife Penelope as she wept with dry eyes ; but shed teares for a little Dog madly frisking to see his Master, and suddenly dead. Plut. de tranquil. animi. For he sympathiz'd his Wives teares before, and gave them a full regret in mind, but a sudden and unexpected thing enforced him upon that weeping. So all adverse things must bee anticipated in mind, and they will be borne far the more quietly. For even as he that puts himself into a throng can expect no other, then to be violently driven, thrust, and trod upon: so he which is about to travell, let him not hope, but for cloudy, boisterous, windy, rainy weather, hideous tempests, most inconvenient lodgings, and yet such as exact no mean charges. Then let him consider wrong waies, the falling of Horses, the overthrowing of his Coach, diverse mischances, as the usuall appendixes of Iou. nics, that when these things happen, he may say: I fore-saw the same. Most shamesfull speeches are those: I hoped better, I did not thinke it would have fallen out so with me: I expected not such troubles: I knew not that fortune was a step mother to me:

Lib.2.      *Intention.* 605

me: who had beleev'd, that this would ever have bin? who could have suspected such an envious mind in this man? who would ever have lookt after all these things. So there is a great company of men, which being ready to saile never think of a tempest. But this is not the part of a wise man. If thou wilt be wise for thy advantage, Take heed to thy self, and send forth a provident mind into all things, that thou maist say with Anaxagoras: I fore-saw these, I knew these other, I thought upon those things long before. Have I lost my mony? I knew that it might be taken away. Am I out of favour? I knew that I possessed an inconstant benefit. Am I fallen into poverty? I was confident before, that this is free, merry, safe, if a poore man be not vitious. Doe men speake ill of me? they doe, not that which I deserve, but what they are wont, as some Dogs which have that quality by nature, that they bark not so much out of urstaes as custom. Doth sickness trouble me? I know I am obnoxious both to diseases and to death, but there is occasion of vertue given upon the Death-bed. Have I cruell enemies? I

*Neminem  
ladi, nisi a  
suis so.*

have read before hand in Chryso-  
stome, that no man is hurt but of him-  
self. Doe envy, trouble, pensiveness op-  
presse me? neither doth this fall out  
contrary to expectation. Lamentation,  
sorrow, feare, are not punishments so  
much, as tributes of our present life.  
Hath death taken away our children,  
parents, kinsfolk, friends? what new  
or strange thing is this? they are dead  
which must one day have dyed: my  
turn is next, I have already learned  
that the death of mortall men is not  
to be bewailed extremely. If any one  
shall take this to heart, and shall so  
looke upon all other mens harmes,  
whereof there is a huge company daily,  
as if they had a free passage to  
him also, he will arme himself long be-  
fore they come on. Therefore, Take  
heed to thy selfe, and performe this  
liu'ise with the same promesse, that  
none of these things which happen,  
may be sudden unto thee. For by loo-  
king as it were for that to come, what-  
soever can come to passe, will abate  
the force of all evils. The mind is in-  
structed to the patient bearing of dan-  
gers too late afterward. Take heed  
to thy selfe.

But

But in all other things also, I put  
thee in mind of the same continu-  
ally. Take heed to thy selfe. Wee are  
led by little and little to irrecovera-  
ble down-falls. And even so from  
slender beginnings we descend to  
endlesse inconveniences. There is  
no reason, when once affection is  
brought in, and hath any leave af-  
forded it by our will. It will doe  
afterward as much as it listeth, not  
as much as thou shalt permit. The  
enemy, I say, is to be driven away  
in the very frontiers, for when he is  
entred, and hath brought himselfe  
within the Gates, he takes no limi-  
tation from the Captives. *Sen. l. 1.  
de ira. c. 7. & 8.* The affections obey  
but in stubborn manner. There is  
no vice without its patronage, none  
but hath a modest and exorable ad-  
dress, but for this it spreads the far-  
ther. Thou shalt not entreat it to  
make an end, if thou permittest it to  
begin. Therefore, Take heed to thy  
selfe, and resist the first attempt.  
The way must be stoppt against vi-  
ces at the beginning, by a right in-  
tention. If wickednesse once take  
root, and grow old, like a disease  
come

come to the full it will be hardly removed. It is more easie to keep out pernicious things then to rule them, and not to admit, then to restrain them when they are admitted. For when once they have put themselves in possession, they are more master then the Land-lord, and suffer not themselves to be thrust out or diminished. Moreover reason it self, to whom the reins are committed, is so long in power, as it is severed from the affections: but if it have mixed and contaminated it selfe therewith, it cannot containe them, whom it might have kept out of place. For the mind being once in a commotion and combustion submits to that, of which it is assaulted. The beginnings of some things are in our power: if they goe any farther, they carry us away with their force, and hardly leave any possibility to returne. As bodies violently throwne downward have no command of themselves, and cannot give backe nor tarry when they are cast head-long, but an irrevocable precipitation cuts off all advice and repentance, and they cannot but come thither,

thither, whither they were not able to goe. So the mind if it dissolutely cast it self into anger, lust, and other passions, will hardly represse the force, the proclive nature of vices, will carry it away, and throw it to the very bottom. Therefore let us resist vices at the threshold; because they are, as I said, more easily not let in, then they goe out afterwards. Nature hath commanded us a care of our selves, but when thou givest too much respect to this, it is vice. So from a beginning, which is not evill we goe on to the flesh, and the commodities of the body, and whatsoever bordred upon them. Excellently *Isidore: The Divell*, saith he, *is a slippery Serpent, whose head, that is, his first suggestion if men resist not, be glides wholly into the very bottome of the heart, and is never felt.* *Isid. 4.3 de sum. bon. c. 5.* Therefore, *Take heed to thy selfe*, and withstand the first beginnings by a right intention continually renewed, otherwise thou wilt commonly run head long into errours scarce ever to be recovered.

Next of all we must take heed, that we strive not in frivolous matters,

Sped

ters, or such as belong not to us, that is, that we neither desire those things which we cannot obtain, or having gotten our purpose, understand the vanity of our desires too late, & after a great deale of shame. Or yet that our labour bee not in vaine and without effect, or the effect bee unworthy of our labour. For commonly sorrow followes upon these courses, if either the matter have not succeeded, or the success be shamefull. We must weane our selves from running about, saith *Seneca*, such as a great many people use, which goe up and down to houses, and playes, and markets. They put themselves forward upon other folkes busineses, like those that have alwaies somewhat to doe. If you shall aske any of these, when they are going out a doores, whether now, what intend you? he will answer thee. *I know not very well: but I will goe see some or other, I will doe somewhat.* When they come home again weatied with frivolous busines, they sweare they know not themselves, wherefore they went out, where they have bin, being ready

Hang their  
noses over  
&c.

Occasions

dy the next day to tread the very same maze. So they wander hither and thither to no purpose, seeking after busines: and they doe not the thing they determined, but which they ran into by chance. They use a vaine and inconsiderate course, such as Emets creeping up and downe amongst trees, which run madly up to the top, and by and by to the bottome. Diverse lead a life like to these, whose one may not usually tearme an unquiet idlenes, which love busines more then doe any. Let all labours therefore be referred to some end, let it aime at some mark, and never let it want a sound intention. Vpon that naughty custome doth wait this mischievous vice, listning after newes, enquiring into private and publique affaires, the knowledge of many matters, which are neither told, nor safely heard. How often doe wee put our hands into other mens matters, and neglect our owne, or are busie about unnecessary things, and omit those that be necessary and profitable, nor compose any thing with a holier care for the most part, then that which

Without  
purpose

## 612 Of a Right

which belongeth not to us. Why doe we learne vaine, why unprofitable, or harmefull things? Let us learne to encrease continency, to re-  
 straine luxury, to temper our belly, to assuage anger, to look upon poverty with contented eyes, to follow frugality. *Isaiah* in time past complaining: *Wherefore*, saith hee, *doe ye spend your mony for that which is not bread, and your labour for that which satisfieth not.* Isa. 55. 2. What canst thou think of that man, which being now ready to starve, yet carrieth all that little mony which hee hath left, to the Merchant, and buyeth a feather to trimme his Cap? Many commit folly not unlike to this, whom a strong fottishnes possesseth, who doe all things besides those, which belong to their soule and salvation. They weare out themselves many waies with labours and cares, but they grace their cares and labours with none, or not a right intention. They sue for mony or favour, or both, but they are never troubled with looking after heaven: they reckon it among their gaines to stir till they bee weary in  
 all

## Lib. 2 Intention. 613

all other things. Against these St. Paul worthily cryes out: *Have yee suffered so many things in vaine?* Gal. 3. 4. There bee some which measure the Seas, goe through all Countries, compas the world about. There be which doe search almost all Authors, and draw what newes soever is in any place into their eares; of these thou maist say truly: Such people as these doe meet with none in the world more hardly at home, then themselves, they are alwayes out of themselves, and straggle where they have nothing to doe, and that which followeth hereupon, they are knowne to no body lesse then to themselves. A miserable kind of men, which shall freely confesse at the latter end of their life: *Wee have laboured all night, and have taken nothing.* Luk. 5. 5. Therefore, *Take heed to thy self*, and bee occupied about thine owne busines; let thy mind stick to it self, let it looke to it self, and not meddle with other folkes matters. All veines are tender at the beginning, in time they grow strong and hardy. At first therefore the mind  
 must



must be gently enforced, that it may continue vigilant in this attention, & carefully insit upon those things which it doth, least it bee rapt hither and thither into contrary opinions with an heedles instability; but so soone as it hath bin suffered to take breath even a very little, it may retire it self into the bosome of affected prayer, although performed in few words. The mind which is thus present with it selfe, not onely runs not abroad to other mens matters, but is wary also in its owne, that nothing goe beyond the bounds.

Lastly a continuall respect of ones selfe, doth governe all affaires rightly. In this point especially *Take heed to thy selfe*, and never undertake busineses so, but that from thence thou maist have a free regresse to God. For indeed the mind is frequently to bee recalled from all externall things unto it selfe, and ever and anon, as in dangerous time of sayling turne thou into the Haven; nor tarry untill things let thee goe, but breake from them of thine owne accord, and

and come home to thy selfe as soone as lyeth in thy power. *Accu-* *To take*  
*stome* to walke abroad even in the *the aire*  
 midst of earnest busineses, and with sighes fercht ordinarily from the bottome of thy heart, to goe unto the common father of all things, and withall revive a right intention. Be mindfull of Eternity at hand, and fly up with a fervent spirit unto God, as often as occasion will permit. Make God alwaies thine aime, in whom thine eyes may never but be bounded. So thou shalt doe all things as diligently, and as circumspectly, as a faithfull and upright man useth to keepe his charge. So thou shalt not bee terrified at hard matters, nor withdraw thy foot fearefully, but being above all invasive forces, shalt attempt nothing rashly, valiantly many things: so thou shalt looke with an equall eye both upon profit and displeasures. Thou knowest that he is accounted the wisest man, which borroweth advice of himselfe, not of another. This in this case is not onely laudable, but necessary. Fetch the soule and life of  
 all

all thy actions, not from other mens eyes and cares, but from thy selfe and thine owne intention. This is true wisdom, these are the safest Counsels, before all our actions, the least, the greatest, ever to place a right intention, and never to deflect the eyes from God.

Disaſt

Here we may take occasion to grow into words of disdain, and most worthily to be incensed against the idleness of men. Wee are all for the most part carefull in small matters, but negligent in the greatest: Wee doe not onely neglect a right intention in many passages of our lives, but also too commonly mixe a wrong one with our actions. Iacob in times past reprehending his Sonnes: Why doe yee looke one upon another, saith hee, goe downe, and buy for us, that we may live. Genes. 42. 2. The same here may I cry out, Why doe yee looke one upon another O mortall men, why doe yee follow most vaine courses, why doe yee take paines to no purpose, and let passe necessary things: I may not unfitly say of the vaine and idle endeavours of a great many, that

which

which one said of his owne Studies and his companions: Wee learne all things, saith he, besides those that *Omnia discimus prater* are needfull. After the very same *necessaria.* manner thou must find not a few, which learne all things, know all things, besides those that make for the gaining of Heaven. Who so knoweth onely to doe, hee truly knoweth nothing, unlesse hee know also how to doe well, and to joyne a Right Intention with all his doings. Alas how many things doe wee, and corrupt our deeds with a naughty intention, and so wee burne our owne fields our selves, and cut downe our owne Vine-yards. Wee pray, but because we may be accounted lovers of prayer. Wee give some-what to the poore, but that wee may avoyd the name of miser, and be called beneficall. Wee fast, but therefore onely sometimes, that we may devour the more afterward. We take paines, but only for gain, but for shew, but for praise but for necessity, but for nothing but surpise. We frequent the Church, but because we may be seene, or at least that we may see things not then to be lookt upon. We are present at divine Service,

Service, but often but of meere custome, or to passe away the time. Wee heare Sermons, but drawne by curiosity, that we may become more learned, not the better. Wee are ready in all acts of devotion, but that we may be thought to performe no lesse then others. We come to the heavenly Banquet, but neither doe we forsake our selves here, nor here many times looke after any thing but sweetnesse. We goe a great way to Church hither and thither, but onely that we may recreate our spirits, and shake off the wearinesse of our Houses. We invite to good cheere, not the poore, but those that may invite us againe. We give, that it may likewise be given to us. We bestow kindnesse, that it may be bestowed upon us also. We praise others, that we may bee also praised our selves. Wee speake Hony and Roses when wee see our time, but that we may be affably spoken to againe, that we may be esteemed courteous, or that wee may deceive the more sweetly. We eat and drinke, not onely because we are not hungry and thirsty, for so doth a Mole also in the field, but because to

eat

eat and drinke, relisheth daintily with us, and doth wonderfully please our appetite. Wee heape up wealth, not that wee may helpe the poore, but that wee may bee rich our selves. Wee talke, wee walke, wee sport, wee sleepe, not that wee may refresh a weary mind or body, but that we may sacrifice to our Genius, and doe that which most contenteth or delighteth. How often doe wee bow downe our selves even to the lowest pitch of humility, but that wee may rise up, and ascend the higher: How often doe we observe some very slight things with mighty religion, but make no account of mighty sins: How often doe we endure bitter cold, strait Garments, pinching Shooes, and I know not what, but because pride hath perswaded us to it? Wee take reprehension also silently, being instructed thereunto not by modesty, but obstinacy. Alas wee doe a thousand Sullennesses such things. Thus wee fill our lives with innumerable errors, and that which is most miserable of all, wee know not that wee transgresse, or at least never marke it. So we heare up treasures, but of chaffe, or base money.

In

In the yeare one thousand and fixteene after the birth of Christ, as *Ditmarus* remembreth, *Ditmar. l. 7.* the *Saracens* invaded the Coasts of *Italy* with a barbarous fiercenesse. Pope *Benedict* the eight thinking it fit to meet with the enemy in the utmost borders, having gathered a well accomplished Fleet, carried the matters so happily, that he utterly extinguished the adverse forces, and put the *Saracen* King to flight. The Queene being lesse experienced in the manner of flying, was taken and beheaded. The King being wonderfully enraged with the punishment and death of his Wife, and the destruction of his people, began to give out terrible threatnings, and to provide meanes of revenge. And first that he might put *Italy* in feace, before he assaies the chance of Warre, hee sent an huge Sack full of Chest-nuts to the chiefe Bishop, and withall commanded the messenger to let him know: That the next Summer there should come as many Souldiers to destroy *Italy*, as hee could number Chest-nuts in that Sacke.

Pope

Pope *Benedict* that he might fit an Answer to such Barbarous menaces as these, sent backe a large Bag full of wheat, and charged it should be told him againe: That if he came, he should find so many armed men in *Italy*, as there were graines of Corne contained in that Bag. (*Baronius* relateth the same. *Tom. 11. Anno 1016.*) This Sacke, and this Bag being thrust full, not of *Saffron*, not *pepper*, or *Gold*, but ordinary ware, doth excellently represent the ridiculous vanities of mans life. Christ hath taught us after what manner wee should lay up treasures in Heaven. *Matth. 6. 19.* But we contented with our own homely Cottages, hord up Chest-nuts and *Melium* for our Treasure. Wee heape a number of deeds one upon another, but such as are little worth, as being destitute of a Right Intention. Thus wee are rich in *Melium*, and Chest-nuts, at length, as *Gregory* speaketh (*l. 1. Dial. c. 9.*) The end of the work will prove, that the intent of the doer was not sound. When death therefore shall knock at our doores,

D d when

*Milium.*

By what  
meanes

A kind of  
ourlandish  
Wheat

Currant

when it shall sling her fatall Dart at us, when it shall command us to be packing out of this World into another, what Treasures shall we carry with us from hence? Bags full of *Melium*, and Sacks stuf with Chest-nuts, Actions wanting a pure intention: alas wares that willyeeld nothing in Heaven! Therefore as *Bernard* hath most rightly admonished. *There is the greatest need of purity of intention, whereby our mind may both covet to please, and bee able to cleave to God onely.* (Bern. Sermon. 7. in Cant.) Whatsoever wee can doe, will not bee a right Action, unlesse the Will be right, or the intention; for from this the Action proceedeth. *Seneca* very well to the purpose: *Virtue*, saith hee, hath proved thankfull to every man, both alive and dead, if so hee hath followed her in good earnest, if hee have not trickt and set forth himselfe in glazing colours, but continued ever the same. *Seneca. Epist. 79. fine.* Behold, I pray, not so much as *Seneca* thinketh it enough to follow *Virtue*, unlesse one follow

Bona fide

follow her in good earnest, which what other thing is it, than with a good intention.

Shee truely suffereth no man to be so trickt and painted by his owne cunning, that his doings should not as well bee, as seeme to bee good: all those faire shewes and glosses a Right Intention hateth extremely: She commandeth us to follow vertue, but that wee follow her in good earnest, not allured with vaine hope, not driven by feare, but for love of vertue her selfe. *Austin* expressing this very daintily: Thou shalt fulfill that, saith he, by love, which by feare thou couldst not. For hee which doth not evill by fearing, had rather doe so, if hee might. Therefore the Will is kept, although leave bee not given. I doe not say, thou saist. Wherefore? Because I feare, thou dost not yet love righteousness (thou dost not yet love sobriety, nor yet Chastity) thou art a Servant still, become a Sonne. But of a good Servant is made a good Sonne. In the meane space doe it not by  
D d 2      fearing,

fearing, and thou shalt feare also not to doe it by loving. *August. Tom. 8. in Psalme 32.* The same most holy Bishop enveigheth against the too wrong intention of a covetous man in this manner: Why gapest thou O covetous man after Heaven and Earth? Better is hee which made Heaven and Earth, thou shalt see him, thou shalt have him. Thou desirest that that Farme may bee thine, and passing by it thou saiest, *Blessed is he, which enjoyeth this possession.* This a great many say which passe by it: and yet when they have said and passed by it, they may beate their braines, and long for it, but doe they possesse it eare the sooner? Thy words sound of greedinesse, thy words sound of iniquity: But thou maist not covet thy Neighbours goods. Blessed is he which owneth this Farme, which owneth this House, which owneth this Field. Refraine to utter iniquity, and heare the truth. A blessed Generation whose is, what? yee know already what I am about to speake. Therefore desire that yee may have it,

Happy

it, then at length yee shall be happy. And this onely yee shall bee blessed, yee shall bee the better, and with a better thing then you your selves are. God I say, is better then thee, which made thee. *Aug. in conc. 2. Ein/dem Psalme 32. post med.* Lift up thy selfe to him, and what sight soever thou hast, convert it onely upon him.

What therefore *Tigranes* his Wife did in *persia*, this must thou doe in every place, continually, through thy whole life: She fastneth her eyes upon him onely, which offered to lay downe his head for her: the same in all right is required of thee, that thou fixe thine eyes onely upon him, which gave both his eyes, and head, and himselfe wholly, and thy selfe therewithall to thee. Which not onely was ready to offer his life, and his blood to redeeme thee, but offered it indeed. But it is a small matter to imitate *Tigranes* his royall Consort: wee are prest with more holy examples. Whosoever thou art that delightest in a good intention, emulate the Kingly

What eyes  
soever thou  
hast in thy  
head

Dd 3,

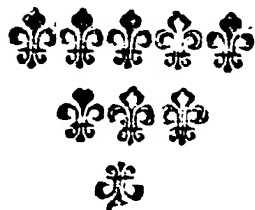
Pla

Psalmist of Almighty God, and  
*Set the Lord alwaies before thy face.*  
 Psal. 16. 8. Let thine eye waite  
 upon him onely, but let it waite  
 simple and right, let thine inten-  
 tion be directed to him onely, but  
 see that it be directed pure and sin-  
 cere; nor must we looke upon any  
 other thing, but through him a-  
 lone, or in him. Therefore  
 which I admonish thee  
 in the last place,  
*Take heed to*  
*thy selfe.*

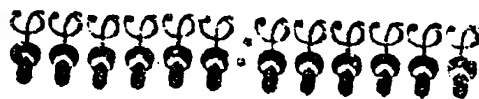
[\*\*]

\*

FINIS.

*To the Reader.*

Courteous Reader, thou  
 art intreated in the per-  
 usall of this Booke, that if  
 thou meet with any literall  
 faults to amend them, which  
 by reason of the Authors ab-  
 sence from the Presse, and  
 the over-sight of the Printer,  
 thou wilt charitably passe o-  
 ver, knowing that faults are  
 incident toall. *Farewel,*





Imprimatur :

*Thomas Weekes.*

*February 15.*

1640.

